

## Scenic Routes to Seattle

PARTICIPATING that Disciples of Christ of the Middle West will want to combine the advantages of their aping convention trip with the joys of vacation, special service from Chicago to Seattle has been announced by the Northern Pacific Railway.

For those who desire fellowship, together with the opportunity to see the wonders of Yellowstone National Park en route, a party will leave Chicago union station at 8:35 A.M., Wednesday, July 31. This party will enjoy four and a half days' travel in Yellowstone. Others who prefer direct travel to the convention may leave Chicago on the North Coast Limited at 8:55 A.M. and arrive in Seattle promptly at the opening of the convention. With the exception of the Yellowstone Park route, both schedules cover the same route. The Milwaukee Road covers approximately this same route, and provides "stratified" travel over the mountains. Another scenic route is through the Canadian Rockies, by way of Lake Louise, Banff to Vancouver, British Columbia. The Canadian Pacific Railway covers this route, and from Vancouver there are both land and steamer connections to Seattle. Of course, for those going by automobile the scenic possibilities are unlimited. Any way you take it, it's a vacation—and a convention—worth the effort and money.

## Gladiolus to be the Convention Flower

Gladiolus has been selected as our "Convention Flower," states Mrs. George James, chairman of the flowers and decoration committee for the International Convention in Seattle, August 8 to 14. "We want to have a great abundance of these beautiful and decorative flowers used throughout the convention," said Mrs. James, "and we are asking that all our church people will plant gladiolus so that we may have plenty of flowers. We have to have gladioli in all the hotel flower baskets of them in the convention hall throughout the week."

## We're Glad, Too

Mrs. J. M. MARROW, WORLD CALL secretary in the University Christian Church, Seattle, Washington, writes: "I am glad to say all church officers of the WORLD CALL and this month sees all day school officers and most teachers with WORLD CALL."

## Our Cover

A delightful snapshot of the two children being reared by Dr. and Mrs. G. L. Hagman at Nantunghow, China. Louise, the older one, made a lot of friends in America when she came home with the Hagmans a few years ago on their furlough, and Barbara seems to have the same winsome quality.

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## Buried Alive by His Own Mother; Rescued and Reared by Women of Our India Mission

**I**N SEPTEMBER, 1921, "World Call," Mrs. George E. Springer, then of Mau-daha, India, wrote: "Last Monday evening about six-thirty the head constable came to my house to ask a favor of me: would I tell him what to do with a baby they had over at the police headquarters—a baby about three months old that had been found buried alive. The mother had taken him out to a place where bricks are made, had laid him up next to the wall of brick kiln, covered him over with loose earth which she had scraped up, most of it over his body and head, then had taken twenty-one large bricks and put on top of him. She had not gotten the bricks piled on so close but that the little fellow could move, so he shook off the dirt from his feet by kicking and got his little mouth out of the dirt and cried. A man was going by and heard a baby's weak cries and looking in that direction saw those two little feet kicking. He called four other men who were near by. They came, then went and called the police before taking him out of his little grave. The policeman took him to the police station, then they did not know what to do with him.

"I went over at once and there he was as big as life and a sure boy in his demands for attention. I could not describe his dirty condition . . . I promised to help save his life . . . and brought him home, got hot water and bathed him. His ears were full of dirt, one eye was entirely closed with pus and dirt and every crease in his little body was filled with the dirt he had been buried in. But soap and water transformed him in a very little while, then I got out one of the little dresses I had been keeping, put it on him and wrapped him all up in a nice, clean warm blanket. . . .

"I am truly reminded of Isaiah 49:15. How truly God has taken him up! One of our little women who had been one of my orphanage girls gave him a name, Lazarus, because he has been raised from the grave."



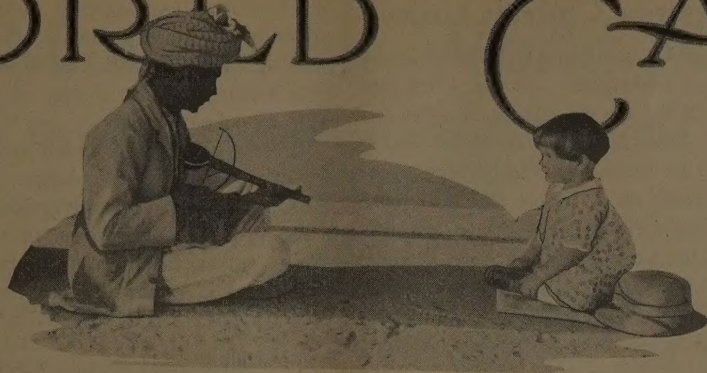
—Alma Evelyn Moore.

### Lazarus

Today one of the most promising of the sturdy, smiling young Indian boys in our mission. Does such work pay?



# WORLD CALL



A little charmer in India is charmed—Cornelia Livengood, daughter of Mr. and Mrs. F. E. Livengood of Damoh, and a native musician

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## High Tide in June

ALL who favor crowning June as the Queen of the Months vote "Ayel!" And you need not be timid about it, with James Russell Lowell singing "what is so rare as a day in June!" and James Whitcomb Riley responding with "Knee deep June." Then it is the month of roses, and the rose has always been acclaimed the queen of flowers. The birds all agree, because June brings them the realization of their dreams and toil in nests brimming over with lovely fledgelings.

Think too of the thousands of graduates from schools and colleges whose fine ideals and high hopes come to their fruition in June commencements. Then, sweetest, fairest and most resplendent of all womanhood, come the brides of June. Actual weddings may be celebrated in any month but all brides fairly belong to June—they just carry that much of June into December, and even into March. First and best of everything in June, however, is Children's Day.

There are thorns under the roses and crows among the birds. Bluebeards get some of the brides and many of the graduates never go any further. But there is no alloy in Children's Day. June is the Queen and Children's Day is her crown!

Did not the Master himself say, "Except ye become as little children ye shall in no wise enter into the kingdom of heaven"? And on Children's Day the children themselves are at their best, for they are giving expression to the most unselfish love of their lives and responding to the Master's supreme commandment, the love that includes all other generous affections and the commandment that throws a circumference around all of God's other purposes for us.

The songs and the stories of Children's Day all tell of lands afar in which we can have no selfish interest. The offerings of Children's Day are all consecrated to helping those who can never help us. In reaching that far we qualify ourselves to touch the needs of

all who are nearer home, according to the well-known watchword, "The light that shines the farthest shines the brightest nearest home." Then the giving of the gospel, the clear object of Children's Day, includes along the way compassion for every lesser but more manifest human need there and here.

Of course a Christian ought to be both childlike and missionary every day in the year, but most of us cannot pretend that we are, and we can find no better time or way to begin than by falling in line with the children in their magnifying of foreign missions on Children's Day.

THERE are a number of reasons for making the greatest offering in our history on Children's Day this year. For several years past all of the Sunday school offerings not especially designated have been thrown into a common fund. This year the returns from each day are being kept separate and, unless otherwise directed by those who make the remittance, every dollar of the Children's Day offering will go specifically for Foreign Missions. Here is an opportunity to make a new high record for the day. At the same time, since this is the last of the four great Sunday school days of the year, it affords us our last chance to bring the total Sunday school contributions to a new high level, and even to swell the grand total of contributions to all phases of missionary, benevolent and educational work being done through the United Christian Missionary Society.

The marked increase in the membership of our churches calls for a correspondingly high tide in giving. In the local church this has been accomplished, with an increase of 100 per cent in the last twelve years to care for the larger work and to meet the increased costs of everything since the war. It is time now to bring up our obedience to the Great Commission to the same high tide.



## Institute to Feature Church Unity

**A** GATHERING which promises to hold unusual impetus for the movement toward Christian unity is that sponsored by the Christian Herald Association to be held June 10-13 at Buckhill Falls, Pennsylvania. It will be known as the First Annual Christian Herald Institute on Religion and will have for its theme "Next Steps Toward a United Church."

The Christian Herald Association is inviting only a limited number of laymen and ministers to take part in the meeting, one hundred in all. Among the former will be Attorney Charles H. Tuttle, United States Senator Henry J. Allen, Mrs. Mabel Walker Willebrandt, former Governor Carl E. Milliken and others of like standing. The delegates from the clergy will include S. Parkes Cadman, Bishop Francis J. McConnell, William Hiram Foulkes, Peter Ainslie and other leaders in interdenominational enterprises. With such a selected group, and bound by no traditions to uphold, it will not be surprising if some constructive utterances will issue from the gathering to a waiting and divided Protestantism.

## America Wakes Up to Unethical Advertising

**T**HE biggest piece of news in the *New York Times* of Wednesday, April 24, was a full-page advertisement in the form of an open letter to the Advisory Council of the National Broadcasting Company from the National Food Products Protective Committee. In bold-faced type the committee asked a question that has been in the mind of every right-thinking man and woman who has invested a tidy savings in a radio and has spent the winter enjoying and deploring its use. "Shall the air be given over to destructive propaganda?" the streamer headline asks, and, calling the roll of the Advisory Council, states in fearless terms an unwholesome condition that has permeated the nation by way of billboard advertising, magazine and newspaper displays, and now has invaded the radio. The Advisory Council is asked frankly whether it approves or repudiates the lending of its facilities to the "most harmful attack upon public health ever launched in the air." The letter states:

"A single great tobacco organization, backed by a fund of \$12,000,000, has undertaken to transform 20,000,000 young men and young women in the United States into cigarette addicts, by a campaign of tainted testimonials secured from professional athletes, motion picture 'stars,' and other celebrities—testimonials of such a nature that the War Department has rebuked a General for thus misusing his rank and uniform, and a well-known steamship company has disciplined two officers for a similar offense.

"How simple is the technique of this campaign of miseducation! A great jazz dance orchestra, put on the air every Saturday night through the facilities of

the National Broadcasting Company, is the call which assembles a radio audience of millions of young men, women and children. Once attention is centered on this dance program, a flow of tainted testimonials begins to poison the air."

Liberal sprinkled with telling opinions from influential leaders in all phases of activity, as to the unethical nature of the advertising campaign, the letter concludes with a request to radio listeners to urge their representative in Congress to use his influence in having it removed from the air. The "news" is that America has at last waked up!

## My Bank and My Church

**I**N THE time of our fathers Henry Drummond wrote with telling effect of *Natural Law in the Spiritual World*. Since then we have discovered some other natural laws, the laws of human associations.

For instance, a bank has officers who are employed for full-time service, just as a church has a minister and maybe a secretary, a director of religious education and an assistant minister. The bank has directors who meet frequently and devote much care and thought to its operation, while the church has an official board that serves it in a similar way. The bank has a body of stockholders that meets once a year to hear the annual report of the directors and passes upon policies for the future, whereas the church has its "faithful few" members who seldom miss any of its services and who contribute more or less regularly and generously to its support. The bank has also customers who avail themselves of the various sorts of service it renders, very much as the church has members who call upon the minister for funerals and weddings, attend occasionally and contribute "what they can spare."

The bank has no trouble holding the patronage of its officers, directors and stockholders, but the rest of its customers are liable at any time and on slight provocation to change their accounts to other banks. In like manner the church must devote a large amount of its energy to pleasing its Class B members, those who are apt to inquire, when they meet a Class A member, "How are you getting along at the church?"

There is one marked difference, however, between the mere customers of a bank and the Class B members of a church; they never expect to vote in the meeting of the stockholders nor to be elected directors. As a matter of fact there is no provision in the charter of the church for Class B members and one cannot help wondering whether it would not be well to insist that every candidate for membership take some stock in the divine enterprise before being enrolled, and then recognize certain continuing obligations. Of course there are many sorts of service which the church should gladly render to all who come, but why classify as stockholders those who are only customers, or perhaps merely window shoppers?



# A New Mandate for World Missions\*

## Concerning "A Dynamic Document Struck from the Anvil of the Jerusalem Conference"

By CHARLES T. PAUL

HIGH expectations were rightly aroused by the announcement that, following the Jerusalem Meeting of the International Missionary Council, Bishop Francis J. McConnell would write the first mission-study book for 1929-1930. To those who looked for a brilliantly executed routine text on a subject about which it has supposedly become difficult to say much that is strikingly fresh or definitely constructive, the book should prove a stimulating disappointment! For it decidedly omits the traditional elements of the formal missionary treatise. Indeed, it is probably the most unconventional as well as the most arresting presentation of the present world challenge to Christianity that has yet been published; and its entire drift is positively constructive—although preconceived illusions are shattered by the way. To those, on the other hand, who knew what to expect from the president of the Federal Council of Churches, the author of *The Christlike God* and of *Democratic Christianity*, the book is a fulfilling event. It is not an in-adequate treatment of Christian enterprise in any particular country, but moves in the wider orbit of the great works as Dennis' *Christian Missions and Social Progress*, or Fremont's Bampton Lectures on *The World as the Subject of Redemption*.

As a contribution to the new interpretation and strategy of missions, which is beginning to rise from the world chaos precipitated by the World War, Bishop McConnell's vigorous and provocative essay reveals its primary significance. It is a dynamic document struck from the anvil of the Jerusalem Conference, but with freer range and a more incisive thrust to specific world problems than was possible in the official reports of that epochal gathering. That vast changes have recently occurred and are still in progress, which vitally affect the whole status, outlook and procedure of the Christian movement throughout the world, is a matter of common knowledge. Particularly has the work of foreign missions been subject to radical survey, involving radical readjustment and in many countries retrenchment and arrest. Such a message as this seems to indicate that the cloud of confusion is being lifted, that inhibitions are giving way, and that the missionary enterprise can freshly conceive its task and re-define its goal. President F. W. Graham, just returned from the Orient, confirms the

Bishop in the conviction that "Christianity is at the threshold of a great missionary resurgence."<sup>†</sup>

In any statesmanlike attempt to mark out a more effective Christian approach to the non-Christian nations, attention is necessarily focused on what, especially since the War, has loomed as the overtowering barrier to Christian progress, namely the sharp contradiction, which is known in the uttermost part of the earth, between the missionary gospel, and the salient impress of the so-called Christian nations from which the gospel proceeds. This central embarrassment of the forces laboring for a Christlike world Bishop McConnell discusses with a frankness scarcely surprising in the man who, in the presence of the Asiatic and African Christian leaders at Jerusalem, admitted his own provenance from a Christian country which was still in many respects pagan. Nor does the missionary enterprise itself come off scatheless; not even the supporting constituency in the homelands. For this is a prophetic book, ablaze with sincere passion, tempered with amazing fidelity to fact, spiced with keen thrusts, hard sayings and paradoxes. Often, after exposure of some pagan spot or notion masquerading with a Christian veneer, our prophet "rubs it in" after the manner of Elijah with the priests of Baal.

BISHOP McCONNELL on world Christianity savors of Thomas Carlyle in *Past and Present* on British political economy. He has the courage to acknowledge the defects and failures of the past—to clear the ground of all that is unworthy and obsolete in the historic methods of expanding Christendom, in order to hold aloft *ad maiorem Dei gloriam* the imperishable ideal—the ineluctable obligation of the Church to universalize in the life of mankind the spirit and teachings of Jesus.

The missionary enterprise of the future will be increasingly conceived and conducted as a unitary world task, based on the great discovery or rediscovery which was registered at Jerusalem, namely that the fundamental human problems are identical in all lands. How directly and supremely the Christian message and ministry lay hold upon these fundamental unities, whenever the pure impact of the gospel is released, is another revelation that is bursting with new splendor on the minds of Christian leaders in all lands.

*Human Needs and World Christianity.* By Francis J. McConnell. The Missionary Education Movement, New York. Cloth, 50, paper, 75 cents.

<sup>†</sup>Article WORLD CALL, May, 1929, page 7.



These great affirmations of Christian faith and experience underlie Bishop McConnell's thesis that "Christianity can come to decisive supremacy as a world religion." Summarily, one may describe the work as a new mandate for world missions. Not that anything not inherent in the gospel and the missionary obligation has been added, but that the world with which we are confronted today calls for a new application of its divine, redemptive power. The new mandate arises out of a fresh recognition of the enormous range of social depressants and economic distresses which stifle human values and impede the realization of a Christian world society. These disabilities whether in Christian or non-Christian lands

are rooted in erroneous and pagan ideas, and are therefore a direct challenge to "the truth as it is in Jesus."

World Christianity can be realized not simply by a theological pronouncement, as history has shown, but by the recognition, conservation and development, among all peoples, of those human values which constitute the preciousness of personality for God. Such is Bishop McConnell's emphasis. These human values he summarizes in his chapter-titles as "Better Health," "More Wealth," "Sounder Knowledge," "Larger Freedom," "Closer Fellowship"—these all preparatory to and leading toward the "Vision of God," which is "the noblest of all riches."

## "I Could Tell a Hundred"

A CHILD neighbor of Zona Gale appealed to that distinguished writer for an explanation of the continual reproofs with which she was being harassed by her parents. With sympathetic understanding Miss Gale showed the little girl that her parents' love for her made them anxious that her conduct should conform to a beautiful pattern. With great relief she exclaimed, "Is that how it is?" Then she thought a moment and added, "I'd like to tell somebody." After further reflection, and with more earnestness, she declared, "I could tell a hundred!"

Thus blossoms the all but universal impulse to share. The normal child has his moods of selfishness and individualism, but concern for others also comes naturally and needs only a little encouragement to develop beautifully. Then playthings, food and excursions are enjoyed more when shared. It cannot fail to be so with the joyous knowledge of the heavenly Father's love and the supreme pattern of life in his Son Jesus. And their desire to share this knowledge reaches out quickly from those whom they can see to boys and girls in other lands.

Of course this wholesome impulse to share continues through youth and manhood, and under right conditions grows constantly stronger. Any woman is delighted to tell a neighbor how to remove ink stains, a new recipe for salad and the best place to buy groceries, as well as to lend her an interesting book and introduce her to a delightful friend. Men are equally neighborly in sharing their knowledge of improved methods in farming, manufacturing, buying and selling and getting the most out of vacations.

Two of the chief functions of the church of Christ are to organize and to systematize this impulse to share. It is good to study the Bible but it is better to study it in classes and in schools; both to share with others the knowledge gained, by them as well as by us, and also to establish a habit of systematic

study. It is good to tell someone else of Christ and his church, but it is better to cooperate with others in that endeavor and make it a constant and regular practice. By organized cooperation this impulse to share the gospel is made effective to the uttermost parts of the world. In this way too we standardize and systematize our impulses at their best.

Children's Day for Foreign Missions, the first Sunday in June, is one of the greatest days in the church life each year. While childhood is giving expression in song and story and offering, to its pure impulse to share its richest possessions with the children of other lands and other races, youth and age enter into the spirit of good will and revive their disposition of helpfulness. Every heart is gladdened and every pulse is quickened.

THE established custom of observing Children's Day saves the church school and its members young and old, from allowing any local and temporary condition to interfere with this brotherhood-wide event. One might as well think of skipping Christmas because one of the children has the measles, or of neglecting Children's Day because the weather is rainy or the church is in debt. Even if there should be a downpour on Children's Day we can truthfully declare,

Though clouds of gray engulf the day and overwhelm the town,

It isn't raining rain today, it's raining roses down.

Then there are established standards of giving and of excelling our own best records by classes, by departments, by schools and for the entire brotherhood which carry us over any momentary selfishness or discouragement. These should operate with redoubled power this year because every child can be sure that what he gives will go directly toward "telling a hundred" the open secret that is forever called the Gospel.



# Short Cuts Through A Long Country

By ELIZABETH B. SMITH

Kennedy School of Missions  
First Breathing Spell  
Term 1928-1929

YOU'D better believe I'll be glad to share up on the African information even if it must be written down, and you know how I hate to write.

Perhaps we ought to trot around a little over the country to get a glimpse of its ups and downs. Want to sail around it first? All right, but take plenty of provisions for good harbors are sometimes scarce. That's one reason the old explorers didn't make much of a stir about Africa. The big old treasure house kept its coast line unbroken by harbors and threw up a bulwark of mountains besides. (Just study your map, please.) If they were lucky enough to find the mouth of a river they found it led them up to a series of falls which proved an effective barrier. So there they were—on the outside looking in, and the presiding spirit of the country doubtless laughed at them and shrugged his shoulders.

You'll remember, of course, that there was a splendid civilization in Egypt thousands of years ago, but just glance at the map and make a guess as to what proportion of Africa the settlements along the Nile and the Mediterranean coast make up. Pretty small, *n'est ce pas?* You'll recall too that the Egyptian farmers had to irrigate to grow their crops and the great Sahara kept folks crowded together because it was too dry even for prohibitionists. The dark-skinned folks in Northern Africa really don't look at all like Negroes. Why, they have blue eyes! They are by the name of Berbers. This northern section has been overrun for centuries by European influence and peoples and by the Mohammedan Arabs from the south. In fact when we talk about Africa, we just naturally disregard all that section and think of the continent south of the Sudan.

If someone should suddenly say to you, "Name the great lakes," I'll bet a pint of ice cream you'd start with Lake Erie, Lake Huron, and those others up there, whatever their names are. Well, we've got some real lakes in Africa and when you visit us over here remember, please, that the great lakes are Tanganyika, Victoria Nyanza, Nyasa, etc. And mountains! Mt. Rainier isn't in it! Think of sitting on the equator all year round and being so cool headed that you are covered with glaciers. You'd need to be constantly up in the clouds.

This article is not only an interesting conspectus of things African but gives an idea of the kind of training our College of Missions students are getting in the new location at Hartford, Connecticut, where Mrs. Smith and her husband, Everton B. Smith, are studying. They expect to go to Africa this fall as agricultural missionaries.

You know all about the Nile and how appreciative some folks are of the mud it spreads around every year, but I wonder what you know of the Niger which starts near the coast, takes a long sweep around through the interior and ends up like all good rivers should, at the coast again. And the Zambezi which in its course drops over a much higher ledge than the Niagara ever saw, and lands with *beaucoup de* splashes at the foot of a wonderful falls. And the Congo, greatest of all, which drains vast regions in central Africa, contains about six thousand miles of navigable water, slips over falls in various places, just to give the railroads a chance at transporting things and people once in a while, and has cut for itself a gorge through the mountains some ninety-three miles from the ocean. The Congo comes from the heart of the country, and what tales it might tell of strange people and animals, of tropical forests, of weird ceremonials, and of darkness and fear!

THERE are volcanoes, too, in the backbone of Africa, and some of them still belch forth their protests against the existing order of things. Then there's a desert toward the southern part, called the Kalahari.

Take your choice of climates. Where the land is high as it is in the lakes region, the tropical climate is tempered to a delightful warmth and foreigners have found the country so healthful that they are treading upon the possessions of the natives. In South Africa, too, you will find more whites than blacks. And what do you suppose "colored" means here? Not Negroes as it does with us, but people of mixed black and white blood. Along the lower side of the hump in western Africa white folks have found it hard to live because of excessive heat and moisture and *très* excessive diseases, but I fancy it is not a black man's paradise for the same reasons.

Just as there are shades of whiteness among us, there are shades of blackness among them. Some of them are really more yellow than black.

The Hottentots, a small group of backward folks, have been kicked about in South Africa until they have nearly given up the struggle. The Bushmen, (Remember the sage-brushers of last summer who could camp anywhere?) so called because they live in the open country, are of small stature and have tufts of hair instead of complete wigs. They live by hunting and have been driven by the inrush of the Bantu-



speaking peoples to take refuge in the afore-mentioned Kalahari Desert. Theirs is the life! They sleep where they happen to be, unmindful of modern improvements in the line of shelters, and neither rent nor electric light bills bother them—but—the constant fear of attack and the ever present pangs of hunger would be frightful traveling companions.

The Negroes, who are perhaps the purest black stock, are found along the West Coast. The rest of the blacks we call the Bantu—not because that is their family name or because they resemble bantams. The word is made up of *ba*, their plural prefix, and *ntu*, their word for person. These peoples use variations of a family of languages and although their dialects vary greatly the languages are built up in the same way and are thought to have come from the same original language. We've been having some work on the Bantu languages in our Phonetics class this semester, and so far I've learned that they are *complicated*.

Some years ago foreign ships used to touch at Africa and load up human cargoes after unloading devilish ones to intoxicate the natives. The wealth acquired by selling Africans was dearly obtained, although we are just beginning to realize it. When the Congo region was first penetrated the traders found there great stores of ivory. Later rubber became a valuable export of that section. For some years now Africa has been furnishing the world with diamonds and more recently enormous quantities of metals have been dug there. Katanga, which is in the southern

part of the Belgian Congo, produces about 2,000 tons of copper a week, and is capable of producing 1,000 tons a day. Cobalt and radium are very profitably mined in this district. Now that large numbers of natives are needed for labor in the mines, industrial men are realizing how the slave traders have handicapped the country by carrying off those who should have been the fathers and mothers of sturdy Africans.

And now let's chat about some of the Africans themselves. After all they are not so different from us even in appearance. They eat like the rest of us, but instead of getting potatoes ready for every meal, like some Smiths I know of, they prepare bananas or tapioca or mush, whatever happens to be the staple in their section. Their cooks don't need to worry about planning menus for three meals a day, for they cook only one—the evening meal.

When there is meat on hand, either fresh or "ripened" there is great rejoicing, and well there might be if one had been living on porridge and sauce.

Their diet includes greens and nuts. Where cattle can be kept (the tsetse fly proves fatal to them in some sections) milk is also used. It is eaten as thick milk. Eggs are most appreciated when they have nearly hatched for then they approach meat. Foreigners have successfully grown practically all of our garden vegetables but so far the natives have not adopted them for their own use.

Shelters range from natural caves which the natives occupy in some interior districts, through various stages of branch, grass, and mud huts.

Styles in clothing vary considerably. In some places the body is left practically naked, and in other localities a dressed skin may be thrown about it. Where mission stations have influenced the native costumes you may find the black people dressed in the outlandish clothes adopted by Europeans and Americans. Too little attention has been paid to the adap-

tation of clothing to the life of the natives and the needs of their particular environment.

Some of the Bantu peoples have well-organized tribes. The tribesman has practically no freedom. Everything he does or says is regulated by the custom of the tribe. He can think what he pleases so long as he does not let his thoughts develop into words or acts which are at variance with the regulations. Imagine how much creative thinking he would naturally do with such encouragement. Imagine, too, if you can, how well prepared such an individual would be to face life apart from his tribe. Suddenly removed from the tribe, authority and taught that his old

customs are to be despised and his old beliefs discarded, it is no wonder that he becomes a problem both to foreign governing powers and his own people.

The African is essentially religious and with the religion is not kept in a separate compartment and exhibited at stated times but permeates every act. Their religion is based upon ancestor worship, and their community is composed of the spirits of both living and dead. The Bantu "heaven," which is below the surface of the earth, is entered through graves or cave passages, and to it go all those who have had proper mortuary rites, good and bad alike. It is in truth a replica of the Bantu village above ground and the same pursuits are followed there as here.

Magic saturates the thinking and acting of these folk. When one prepares to plant a field, not only are the ancestor spirits consulted but the magician or witch doctor is called upon to treat the seed that may be fruitful. Custom prescribes the proper way

### African Night

There is no silence like a night that leaps  
 Swift as a tiger at the throat of day,  
 When tide on tide, like rising wings  
 there creeps  
 Slow heat back to the sky to drift  
 away.  
 Dark leaves grow motionless; wild  
 orchids speak  
 In words of faint perfume that still  
 the heart.  
 A quick paw quivers now as if to seek  
 To tear the tangled undergrowth apart  
 And like an arrow dart upon its quest.  
 Only a far off tom-tom breaks the  
 night  
 And silence like a dagger in the breast  
 Cuts deep again. Now dark is sown  
 with light  
 A pale moon throws from skies that no  
 cloud mars,  
 And trees lean on the air, heavy with  
 stars.

—DANIEL WHITEHEAD HICKY, in the *New York Times*.



Joining all the usual things and any departure from  
tom brings upon itself the suspicion of witchcraft.  
Those natives who have come into contact with white  
civilization, and they are rapidly increasing in num-  
ber, are learning that many of their old fears are  
grounded and there is grave danger that they will  
discard the old safeguards without substituting any  
new belief.

Africa is being invaded by white people and the  
one who has passed when she can remain isolated and con-  
tended follow her old pursuits. African children  
must be prepared to look after themselves and  
their country in the face of these changes. They have  
the right to know about not only other African chil-  
dren but also the children of other countries. They  
must learn how to support themselves, how to care  
for their bodies and homes, how to find the beauty

and joy in life. They must learn to think for them-  
selves and to make new decisions. If only we can  
give them the best we know and reduce to very low  
terms the inevitable worst of us that they will meet!

Can you picture this? "The first regular African  
air-service was established on the Congo between  
Stanley Pool and Stanleyville, a distance of 1,000  
miles, in 1921." There are now over thirty thousand  
miles of railway in Africa. Road building has pro-  
gressed so far that even automobiles can now make  
progress in some sections.

Well, do come to see us when we get settled in the  
Congo. You have a standing invitation to come just  
any time you can scrape together enough passage  
money. Meanwhile we shall try to keep in touch  
with you through Uncle Sam.

## A Sample of the Training Given Children in Congo

THIS letter was written to Miss Goldie  
Ruth Wells, one of our missionaries to  
Africa at home on furlough, by a native  
African young man of twenty-three who was  
brought into our mission in Monieka as a little  
boy who had run away from his heathen  
uncle and parents. Surrounded by the  
Christian atmosphere in our boys' school, he  
grew in wisdom and stature and in favor  
with God and man" until he stands today as  
an excellent example of what love and pa-  
tience and courage in missionary work can  
accomplish. Trained in heart and mind, he  
has been duplicating in the lives of others  
the transformation that has taken place in  
himself, and has now gone to the newly  
established Congo Christian Institute at  
Bolenge, for further training. Note the neat  
handwriting (his forefathers never knew a  
written language) to be seen in his letter,  
translated from the Lonkundo, the native  
language, by Miss Wells as follows:

Congo Christian Institute,  
November 22, 1928.

Goldie Ruth Wells:

My friend who is loved in all my stomach. Are  
you there? Are you very strong? I am very strong.  
On the seventeenth of November, 1928, I received  
a letter which you sent me. I saw all the words  
which you wrote to me very plainly.  
From the time you left me in Bosaka I strength-  
ened the news-preaching of the Lord Jesus very  
strong. I baptized forty-three more people in  
Bosaka. The number of Christians in Bosaka is  
now 192. I taught school there in four parts, of  
Bosaka. I had in those four schools 264 pupils.  
I finished a year and six months in Bosaka and  
searched that I go home for a rest, but Miss  
Mitchell told me that it was well for me to go to  
Bolenge for school. And I did not disagree at all.  
When I came to Monieka I went to Nkundo which  
is my home. I finished two weeks only there at  
home, and then returned to Monieka again and went  
aboard the Illinois and reached Bolenge. Now

here I am in the school, and everything is fine. Now I pray God in  
your behalf that he take care of you, that he return you here in Africa  
again. And you pray God for me each day that he give me power and  
wisdom and perseverance that I continue steadfast in his work. You  
greet for me all my friends in America.

MPENGO THOMAS.

Institut Chrétien Congolais.  
Le 22/11/28

Goldie Ruth Wells.

Boninga akama olongema nd'vtema bouma.  
Oleko akama boko-mongo? Emi nkama boko-mongo.  
Nda le 17/11/28 njambolaki bonkanda bokuwe onsokegaka.  
Njanaki baori bauma bakiwe onhotelaka fole fole-mongo  
Jima ekiwe onsohaka nd'v-saka, phemyaki nsango ea  
Nkolo Yesu bolomongo. Njanaki banto nd'v-saka  
ngole bacweji 43. Botuya wa bacweji ba Busaka wete 192.  
Mbakaki sukulu eko nd'v-saka ngole totoneka toroi.  
Mbataki banto nda sukulu iko emi ngole banto 264.  
Njanaki nd'v-saka wete mpela emokola nsan...  
Njanaki te ncwe jomo nd'v-saka, lolo Mademoiselle Mitchell  
ansongolaki te bolotsi wete kenda nda sukulu nd'v-saka.  
Ko emi ncikya ekopi nye. Akimi oyaka nda Monieka  
nsafaki nda Nkundo wete bol'akami. Njanaki  
eko nd'v-saka ngole biyenga 27 kika, ko nputaki nda  
Monieka lonkina, ko nkondolaki nda Illinois ko nyoketa  
Bolenge. Aeyoko emone ole nda sukulu nki'v-saka-mongo.  
Aeyoko emi mbonda Nyakomba nd'v-saka ekaute te Ende  
akobatele we te we wete nki'v-saka nda Afrique lonkina.  
Ko we ombondele Nyakomba tu mbile te Ende ankaya  
mpamba la wanga la loncini te nseka nd'v-saka  
vokae. Beseio biarolango busepe nd'v-saka bouma.  
Onsekelaka karinga ba kami bauma bale nda Amérique.

Mpengo Thomas



# For a View of WORLD MISSIONS

*Take the*



—J. B. Robertson.

The western slope of the Mount of Olives showing the road to Jericho as it leads past the Latin Church in the right foreground. The tall trees in the center of the picture just to the left of the facade of the Latin Church, are in the traditional Garden of Gethsemane.

## Local Church to Jerusalem

By JOHN NELSON

Pastor of First Church, Erie, Pennsylvania

“YOU know that since coming here and discovering that our little church in Africa is one with your big and older churches of the West, I feel God’s family is really coming. I feel like the pop corn after it is popped.” These words were spoken by a colored delegate from Africa to an American delegate one day as they sat at lunch on the Mount of Olives.

Truly, the Jerusalem Conference was unique and revolutionary. There was a limited delegation of two hundred and sixty persons, representing every vital phase of Christian Missions and coming from four hundred societies of fifty nations. They had come together to view and review the world task from Jerusalem.

Preliminary studies had been made by the various groups on the seven most pressing issues. Now they were to compare results and admit new factors. Ten days of praying, sifting, seeking, then smoke screens were blown away by the breezes of God and they were looking eye to eye with Christ at the single task to be performed. Like the lens of television, Christ was the power of the converging ray. He focused on the Jerusalem Conference the complete picture of today’s feverish and baffled humanity relieved by the clear light of a yearning and ready God. In the process of days, an absolutely new vision was released and thrust out from Olivet to the world, willing and wanting to receive it.

What is the best way for us to see and understand this new vision from the Mount of Olives? Some will hear directly from the men who were there. The rest of us will look through the officially printed message. The magic of books! The full report comes in eight volumes, each one a gold mine. Many churches will want the set, perhaps all should have it. A study of these findings, in full, would make a matchless summer course for our ministers. Here is pooled the best thought and faith of the age on their favorite themes. Here are the grapes of Esheol brought back by the men whom God sent to this high peak to spy on the land. Here is their report. Giants? Yes, but who is afraid of giants when he drinks this wine? Every religious or non-religious leader of world affairs should read these condensed, well pondered and inspired documents. God spoke. Here earth’s richest streams touching human weal are mingled with the Divine at Olivet and, with the Heart of God at the Source, will work a successful transfusion with every bit of life brought into union with its flow.

Secure as soon as off the press, Milton Stauffer’s study course, *World Missions as Seen From Jerusalem*. This is based on *Roads to the City of God* by Basil Matthews which is the official interpretation of the Jerusalem Conference as a whole. This interpretation, a small volume, is the “fine gold,” indescribably enriching, but not arranged for class or group use. As a scaffolding to these materials and as a handbook of methods and concrete suggestions dealing with the



sific study, Mr. Stauffer's pamphlet is just the thing needed.

Mr. Stauffer's booklet, each vital phase is cut up in pieces small enough to handle. The author anticipates the needs of various groups and takes full account of the several avenues of the learning process. A leader could wish for a more convenient arrangement and analysis of each section and yet it is all suggestive, for example in chapter two, "The Things Most Surely Believed" is subdivided into (1) Introduction, (2) Aim, (3) Appropriate Scripture, (4) Suggestions for Prayer and Meditation, (5) Atmosphere (at Jerusalem), (6) Discussion. Helpful leads are here given with certain cautions and a list of central and debatable questions which the conference considered. Following each are citations to and direct quotations from the reports showing the principle divergent viewpoints and the final statement of agreement. These are of choice value and have been carefully selected. There is no hint of coercion in presenting these viewpoints. Suggestions for outside activity, imaginary settings and illustrative materials are provided.

If the leadership is resourceful and desires to do some interesting educational projects could be developed to the advantage of both those who participate and those who may witness same. A lunch on the Mount of Olives like that at the beginning of this article could be engaged upon and by the question and answer method bring to an audience valuable points, differences, and tendencies of the conference. The major problems, or one or two of them, might be presented in a series of dialogues to be entered in whatever manner seems best. There could be a sea-port scene near Jeru-

usalem of typical delegates returning home but waiting the hour of sailing. Ship scenes could be arranged, one or more. Possibly one going East with delegates belonging to the East; another going West with the western delegates and another going South with delegates from the Southern hemisphere. None of these could need be long. One might arrange scenes after delegates have returned home in one or more countries in Japan or Africa, revealing in an intimate group by informal conversation matters vital to the particular groups, hopes, fears and attitudes found in

each showing the effect of the recent conference. There could be a scene and a dialogue between a Jerusalem delegate and one who had been an Edinburgh delegate in 1910 showing very emphatically the dissimilarities of the two, indicating the significant trends and sharp turns in the last eighteen years. Mr. Stauffer has a clear-cut comparison of these two conferences. Monologue can be used to good advantage. Care should be taken to be accurate and consistent, so as to be truly educational. In this way, some of the gist, surprises, confirmations, attitudes and conclusions could be fixed in minds and spread in the church. There is a popularizing result that comes in this method, too, which is of worth. (See J. C. Archer's books on this type of project.) Such can be made simple or complex as desired and permitted. Some groups may want to try a congress of religions dealing with a single item, showing how the religion of Christ is different and final for the needs of the race.

A good leader in any of our churches, small or large, who will take the materials early can do a good work next fall and winter. Those of the open country will relish the unique section on the rural life of the world as seen by Christian seers from Jerusalem, realizing more perfectly the relation of the Christian enterprise to this body of folks comprising two-thirds of the

world's population. Men of business and industry will appreciate the slant they get from Olivet on the labor and economic life of the world as bearing on the days to come. Peace-lovers from this watch-tower will see segments of a rainbow by which God again promises not to destroy the world. And what a challenge to youth! He need not long be vexed by the question, "How shall I invest my life?" Jerusalem makes a clear call to all youth

to become active on some front for God. Here is an unmistakable perspective. A punch and a pull which is Divine and reassuring.

Study this report for yourself. It is direct, candid, great, sparing of obscure academic phrases. It is a language of the heart.

God uses books. Sixty-six in one comprise the Holy Bible. Eight in one bring this message from Jerusalem to you. Could not the use of these books become a love-feast in our churches in which he may be heard to say, "Take, eat in remembrance of me"?



—J. B. Robertson.

A modern view of the Damascus Gate, centrally located in the north wall of Jerusalem. Through this gate and out the Damascus Road leads the main motor route to the Mount of Olives.





—Alma Evelyn Moore.

All in the day's work in India—Miss Mary Hill, now Mrs. A. B. Pollard, treating children at the missionary clinic at Bina

## All in the Day's Work

Answering the Persistent Query, "What Does a Missionary Do?"

By MARY CAMPBELL

Former Missionary to India

THESE words, "All in the Day's Work," as applied to our missionary work, bring to mind a panorama of all I have seen and heard about missions. I remember the woman doctor who told me about going on a dark night alone on horseback for an emergency operation. I remember the Chinese missionary I saw in 1917 who wore a dress made in 1897 and told me of evangelistic work where the American baby proved to be the opening wedge in that ultraconservative Chinese town. I remember the young dairy expert, a third generation missionary, who went out to show India how to raise cows giving more than two quarts of milk daily; the accountant and the printer who gave up assured incomes and went into Central Africa. Then there were the talented young college women, one a song writer, another a doctor, and a young college teacher, all of whom had lost themselves and ruined their careers in some Chinese city, Indian village or African jungle. To us stay-at-homes perhaps the most amazing thing about missions is how it uses poets, printers, dairymen and doctors, preachers and professors, and turns them all into missionaries. Perhaps the most bewildering thing to the embryo missionary is the number of "other things" he has to do. How often the young preacher, teacher or doctor resents having to superintend the brickmaking, count hay by the handful, run a school in the village, or do the station book-keeping. It just isn't what they are trained to do!

The young theologian gets his one, or several, degrees and goes out to evangelize. He finds that a

million and one things are tied into the task. He will have to establish or maintain primary schools in some of the villages where he is working. He will hold institutes for his evangelists, supervise a cooperative loan association, act as village peacemaker and carry a medical kit to dispense simple remedies. Now along with these necessary and obvious duties, in his leisure hours he must interview government officials, act on mission committees and give the last word of advice on innumerable matters having no apparent connection with his task. He came out expecting to use his evenings in prayer meetings and preaching services, and often the most pressing question of some of the evening meetings is the advisability of keeping chickens, or the necessity of inoculation where cholera or smallpox is spreading. Probably he arranges to go the next day with his little congregation to take a public vaccination, so that the people, seeing his example, will know that they are getting the same medicine as the foreign white people and will follow his example in safeguarding the health of the community. The perhaps, he organizes his group of Boy Scouts into a relief committee to help clean up the town and aid in carrying medicine to the sick. Before retiring, he writes his letter to his supporting church at home. He remembers how in college he learned that a preacher must budget his time so as to spend a proper number of hours in his study with his books. As he tumbles into bed he remembers that in the morning he is starting to the village schools to give the spring examinations.



A missionary will be on the field only a few months when he discovers that, besides maintaining a hospital, school or church based on great sociological and Christian principles, his immediate task is to save a man, his wife, his child, or his live stock, in any way that the need of the moment demands. This is literally true, even to the serving of the live stock. The woman, a teacher and an artist, has made herself quite necessary in a time of scourge among the cows and goats. She has at hand the service of what she calls her "cow book." Through the use of this she has discovered simple remedies which cure some of the diseases taking a heavy toll among the animals of the district. Many are the daily calls from the people of the district, coming even great distances to get the medicine to save the buffalo, goat, or cow, perhaps the family's only property. Of course, she came out to do school work, and she only offers this service between taking care of more than a hundred children, supervising the tailor in making their shirts and dresses, buying rice, vegetables, sugar and for their food, holding a teachers' meeting or junior church, keeping the water supply clean, supervising the making of bricks and tile or the putting up of new buildings, and

acting, perhaps, on the mission advisory committee. Such a category of daily duties is not unusual. When a young woman goes out to take charge of a school she finds that usually she does not teach the classes. This is done by the teachers of the country in the elementary and secondary schools, but she plans model courses of study, correlating the government curriculum with a course which fits the needs of her school, preparing her pupils for practical industrial work, enlarging their vision through nature study, hygiene and Bible study. If the school is in connection with a boarding home, she supervises the diet and the clothing, the hospital and dispensary, buys prints for new dresses and shirts, calls the children to be measured by the tailor, examines the heads of a hundred and twenty children to be sure they are free from vermin, supervises the sewerage system, follows down a white ant army to its source, treats the eyes of the suppliants at the doorway, ad infinitum. All these duties belong to a morning in a children's

boarding school. While in a town school she is not responsible for the food and clothing, she is less apt to have a nurse to help in the dispensary. But a dispensary she must have.

Perhaps the doctor comes the nearest to sticking to his chosen career and using his major efforts in healing bodies in union with teaching a gospel message. He comes out fresh from training and internship in the best hospitals the homeland can provide. He is ready for some inconveniences, but even he is not quite ready for everything that falls to his lot. The danger of whitewash dropping during operating cases, or sometimes even the lack of an operating table, enough cases in a month to make a year's practice at home a grand success, or a patient running off in the night before his treatment has had time to become

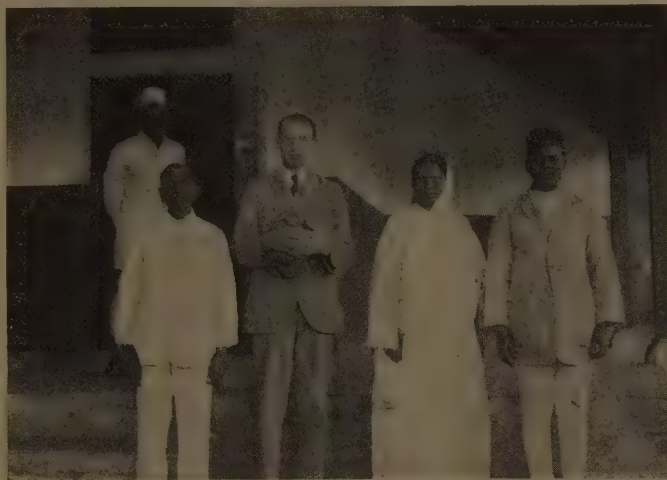
effective, all introduce an unexpected element. Summer rains and sluggish pools bring the annual crop of malaria, or the cool season brings an epidemic of bubonic plague, and twenty-four hours a day sees the task unfinished. Then, there is the bookkeeping, the ordering, hospital and dispensary inspection, and village sanitation.

It is all included in the program of preaching the gospel—and of course,

preaching the gospel and bringing an intimate adequate knowledge of Jesus Christ is the important consideration of every missionary.

With such a category of tasks as are here set forth we wonder where the occasions come for that message which has sent the missionary out. Yet formal and informal preaching and teaching thrust themselves into every part of every day. There are morning prayers with teachers, preachers or hospital workers, bazaar or dispensary preaching through the day, a Bible training class at night. Informal visits in the homes, or sitting with the village men on long hot evenings, or ministering to the sick in the hospital, or advising the young boy about a life career—all give opportunity for a natural word about eternal life beginning here and now in abundant living.

There are endless demands from early morning till late at night in such a range of affairs. To give sympathetic, intelligent attention to each detail in spite of crowding duties, to use consecrated common



—Alma Evelyn Moore.

Dr. George E. Miller (whose poem appears on the back cover) and his hospital staff at Damoh, India



sense to make every task an opportunity to carry a Christian message, and to find time to seek restoration for his own soul, is no easy task for the missionary. Just how vast is the range and how diverse the duties of the missionary's day is told in Godfrey E. Phillips' *All In The Day's Work*. He treats the present-day missionary task in concrete fashion, showing the growing implications in racial problems and scientific advance. In the responsibilities of the missionary day many things which seem important in church affairs at home just drop out of sight, for they simply don't concern the folk of the village. Much in health and education that we of the West expect the government to shoulder would never be done. But actual experience shows coolie and merchant, pariah and priest, primitive and cultured, all respond to the appeal of Jesus Christ when he is freed from shackles of western organization and practice. Mr. Phillips was an English missionary in India, but his experience as secretary in the London

Missionary Society has widened his outlook, and he draws his illustrations from other countries as well. We are fortunate to have such a practical and statesmanlike book for our mission study classes next year.

## Saved from the Lions and the Wolves

IT IS reported in the newspapers that a faithful mule belonging to the city of Atlanta, having passed the period of usefulness, was saved from being killed and fed to the animals in the city zoo by the mayor's intervention. Now this mule has been honorably retired and provided with abundant pasturage as long as he shall live. One cannot help reflecting that most of the churches of Atlanta belong to communions that are just now seriously undertaking to provide dependable pensions for their wornout ministers, instead of leaving them to the mercy of the wolf or the uncertainties of church collections. Until the pensions are assured, for very shame we ought to make the collections ample.

## "Come Ye Apart"

WHO better knows the full meaning of Jesus' simple words, "Come ye apart—" than the missionary whose very life has been offered in answer to the meditations of the heart born when holding communion apart? Because the missionary knows their full value and deepest implication, it is especially appropriate that a missionary who bears the scars of service should call the brotherhood of the Disciples of Christ to come apart for a brief period a day for fellowship with the Master.

For a number of years there has been a demand for a devotional book that would serve the purpose, a book that was missionary in character, that could be used especially in day by day meditation and intercession by the women of the missionary societies. As a part of the Pentecostal program a new book is now being published. It is entitled *Come Ye Apart* and has been prepared by Mrs. Mayme Jackson Scott, who served many years in India as a missionary, and whose husband, Wil-

ford H. Scott, met a tragic death two years ago in that far-off land, leaving her alone with the care of their four daughters. She has returned to America and has been living in Columbia, Missouri, where she is still a missionary in spirit and in her daily life. The book has been prepared practically and sympathetically by one who, as an officer in the local missionary society and as a former missionary, knows the needs of both for the strengthening of the spiritual life.

Not only every member of every missionary society but every church home should have a copy of this book, in order that we may read together and hold in tercession simultaneously beginning July 1, which is the time the women start on the new programs in the missionary societies. What is good for a society is good for the whole church. The book is attractively bound in imitation Spanish leather with the title stamped in gold, and may be ordered from the United Christian Missionary Society, Missions Building, Indianapolis.



Mrs. Scott and her four daughters, Lovina, Rebecca, Hilda and Eleanor Joy



# Mine Inheritance

## To Follow in the Train of That Glorious Company— Our Missionary Forefathers

By GUSTINE COURSON (MRS. CLIFFORD) WEAVER

YEARN for a magic pen that fragrance might be dripped onto these white open sheets of paper, the fragrance that my soul has just imbibed. Before, open at the chapter, "The Glorious Company," is a book, the ink of which is scarcely dry. The book was written by Mrs. Helen Barrett Montgomery. This statement alone would make it compelling in its appeal to thousands of the Christian friends and adherents. Ah, yes, Mrs. Montgomery has written well before, but her subject matter in this new book which she has called *From Jerusalem to Jerusalem* is of inestimable value to Christian folk of every group, race and age.

The person is strangely glorified who stands in the Huguenot Cemetery on Staten Island as a lineal descendant from one whose ashes rest beneath the sod here, one who came to America many years before the Mayflower sailed. The same is true of one who stands on Burial Hill at Plymouth, Massachusetts, and looks out across the bay where in the fierce winter weather the Mayflower dropped anchor. At such moments a real descendant questions solemnly the worthiness of his own soul. "Am I worthy these heroic ancestors? Am I brave, am I courageous, am I honorable enough? This is Mine Inheritance." These and many others are the challenging questions that one's soul is called to answer at such an hour.

Standing in the Coliseum at Rome one is similarly stirred. There are the very gates through which the wild beasts charged forth to devour their prey. Their prey? One's very own spirited ancestors. "Those are they who, because of their unwillingness to renounce their risen and glorified Lord, had on this very spot met martyrdom in so courageous a manner!"

One questions again, "Am I worthy these heroic ancestors? Am I brave? Am I courageous? This is Mine Inheritance!"

Just now I lift my eyes from this paper, as I do countless numbers of times, that they may rest upon a small black and white print I purchased in a little shop made sacred to me in Rome—a print of an early Christian woman.

I experienced a decided spiritual awakening as I stood quietly looking down upon the very mosaics where the gentle feet of this daughter of a Roman senator had pattered about in the privacy of her own abode. "This," said our guide, "was the private room of Saint Cecilia. It was, after her martyrdom,

at her own request, used by the early Christian women as a meeting place." It was as if I were on "a magic carpet." That which had always been history to me up to this moment became a glorified living thing in my spiritual life. It was as if I had become initiated into the Sorority of Saint Cecilia, as I stood at this spot. I lifted up my yearning soul to God there while my feet were near the edge of those centuries-old mosaics. There many of the early Christian women had knelt in prayer to God, their Father, and had found succor through Jesus Christ, their Messiah, their Savior, their Redeemer. There was an alchemy that surcharged my soul at that hour. I had become a part of the early Christian sisterhood. Wild horses could not have kept me from journeying from that spot to the Catacombs where the gentle form of Saint Cecilia was borne.

IN SUBSEQUENT time her little body was exhumed from the catacombs. It was still clad in its clinging white linens. The skin on her neck, turned to parchment, still bore unmistakably the three cuts of the sword—she had died in an agony of pain. She was lying on her face, but her two beautiful hands still bore mute testimony for Christ, for in her dying moment she had shaped her fingers into the sign which her Sorority knew—the Sign of the Triune—"I Believe in the Father, Son, and Holy Spirit!" Indeed this was the sign that all of the Christians of those early centuries lived and died by.

One cannot put into mortal words the soul's adventures. As I pen these lines I have the deep sense that I can add nothing to the sum of human intelligence by writing this story, yet my fingers refuse to be quiet. It is as if I wished to share the new glory that has come into my heretofore questioning heart—that others, too, might catch up the satisfying feeling of really "belonging to," in full fellowship, this noted line of ancestors.

*From Jerusalem to Jerusalem*, this new book of Mrs. Montgomery's, will give all who read it this satisfying feeling, I do believe. It is as if one belonged to the old family in Chester, England, who centuries ago formed of wood, and overlaid with gold, their family slogan, motto, creed. It belongs to all descendants. Indeed, even today, it smiles invitingly down upon all. Those words are "God is Mine Inheritance." This is the gift that Mrs. Montgomery's new book brings unquestionably to one. It begins in Jerusalem,



her first chapter being Pentecost, the birthday of the Apostolic Church. Before I had half finished this chapter, I called "an official session" in the study of our House of Life, The Manse. Excerpts were read aloud, and a decision was arrived at that we should adopt this book for "Our Church at Study," Wednesday night meetings, endeavoring to get one hundred copies into as many of our church families.

I copy a few lustrous sentences from this first chapter:

"As on a screen we can see these churches emerging."

"These things that take so short a time to tell were a long time in the doing. Ten generations of Christians watched and waited and prayed and held true to Him who loved them and laid down his life for them."

"The fourth great help in the spread of the gospel was the very nature of the gospel itself. Into that hard, hopeless Roman world it came like a fresh wind from heaven. Over against the hopeless cynicism of the world it placed its deathless affirmation of the love and companionship of God. To men sunk in sensuality it proclaimed a Savior from sin.

"Imagine what it would be, if we had never heard the gospel, to come upon its affirmations for the first time! God loves me. He sent his son to die for me. If I love and follow him, I have the secure promise of immortality. For me there is no death. Prison, persecution, may await me, but I have the love of Jesus in my heart and his companionship in my life.

He hears my prayers. He cares for me. I have fellowship with all who love him. Such great, such transforming heritage was opened up to those who committed their souls to Jesus Christ. No wonder that a promise of realities like these transformed simple men and women into supermen. Said Lucian who delighted to ridicule Christians, 'These miserable people have got it into their heads that they are perfectly immortal.'"

The book closes with a splendid account of the recent conference held in the City of Jerusalem. Personally, I close this little story with a strange sense of having experienced once more the beautiful thing that happened to me in Rome as I stood in the room with its original mosaic floor where Saint Cecilia lived.

One's soul is hushed as the pages of each succeeding chapter are turned in this book. One is triumphant. It is as if one's spiritual lineage had been proven without a shadow of a doubt, and one occasionally catches a blinding glimpse of a halo—through the doorway that Mrs. Montgomery has thrown open. As in an ancestral hall where row upon row of armor was kept, one heard the summons if one belonged to the family, so, a summons is here also sounded.

It sweeps over one, it grips one's soul. It is the call to prayer—while the plans formed at the recent Jerusalem Conference ring in our ears. It is the call from all the nations of the earth.

"This—this"—one looks up and acknowledges "My Mine Inheritance."

## A Little Te Deum for Womanhood

By JOHN OXENHAM

WE THANK Thee, Lord, for Thy sweet  
Heart of Grace,

Revealed in womanhood in these black days;  
For her high courage under bitter stress;  
For her new spheres of wondrous usefulness;  
For her heroic fortitude in loss;  
For her most patient bearing of her cross;  
For her high seizure of the times' dire needs;  
For her sweet sum of self-denying deeds;  
For her self-adaptation to the claims  
Of these new days; for the relinquished aims  
Which yet mature in unexpected guise  
Through her success of nobler enterprise;  
For all the Christliness of gentle hands  
Which soothe the passage of the running sands;  
For grace of heart and life and winning face  
To young lives broken in the fiery race;  
For all her ministry to days and nights  
Of ceaseless pain that gnaws and saps and blights;

For that high soul of pure white womanhood  
Which lifts man towards the Father-Mother;  
For saintly lives whose days and nights are prayer;  
For wayfarers awander in life's snare;  
For that White Fire of Love that welcomes all,  
And turns with quick response to every call;  
For chivalry in woman as in man,  
Whereof comes comradeship Saturnian;  
For every widening of her gracious sphere;  
For her true instinct and her insight clear;  
For that God-given wisdom of the heart  
That sees below and takes the sinner's part;  
For all that woman has been—is—may be;  
Heart thanks and praise we render, Lord to Thee  
For every strand in that sweet golden cord;  
For every note in that sweet complex chord:—  
We thank Thee, thank Thee, thank Thee, Lord

—From *Later Te Deum*, by John Oxenham, copyright, The Pilgrim Press, used by permission.



# An Attitude Test On World Missions

## Number the Statements in Each Section in the Order of Your Choice

Prepared by O. J. Goulter and adapted for use in "World Call"

### Section I

#### The Place of Missions

- A true Christian would devote his religious work actively to furthering the missionary enterprise.
- One could be a good Christian quite irrespective of his attitude toward missions.
- A person is just a little better Christian if he has a part in missionary work.
- The missionary enterprise is quite an undesirable undertaking for churches today.
- Sharing in some form of missionary enterprise is an essential part of the life of a true Christian.

### Section II

#### Reasons for Foreign Missionary Work

- To make economic relations between races and nations possible.
- To benefit the home church through the resulting extension of missionary work.
- To obey the command, "Go ye into all the world."
- To promote universal Christian brotherhood.
- To extend the beliefs for which our church stands.
- To save souls from eternal death, through faith in Christ.
- To raise standards of living in mission lands.
- To train Christian leadership in mission fields.
- To evangelize the world in this generation.
- To destroy faith in heathen gods.

### Section III

#### Objects of Special Giving to Missions

- Bring a native Christian to America to educate in American ways.
- Start a Christian vocational school for outcasts.
- Help send out an expert in the economic and social needs of mission fields to advise with the officials who are interested in community improvement.
- Help a native church support its own pastor.
- Help build a church that would at least compare with the near-by temples in grandeur.

### Section IV

#### Attitudes Toward Non-Christian Religions

- At a public meeting, missionaries, Hindus, and Mohammedans, all pray the same prayer, and then engage in mutually helpful discussion of spiritual truths as revealed in the various religions.
- In one district although there had been no Christian work done there, the temples had been allowed to fall to pieces and the people became very indifferent to all religion. A missionary writes praising God for overthrowing the false religions.

—A Buddhist temple had fallen into disrepair. The devoted Buddhists came to the missionary for a contribution. He expressed commendation for their earnestness in seeking the truth and gave some money.

—A missionary leads his church in cooperation with Buddhists in benevolent work for famine victims.

—A missionary preaches that crops have failed because the people worship false gods, and that if they worship the true God he will send them better crops.

### Section V

#### News That Awakens Interest

- Accounts of the success of our missionary work.
- Descriptions of home life and living conditions of the people in mission lands.
- Evidences of the weakening of other religions.
- Accounts of fine types of native Christians and the things they are doing for their own people.
- Stories of the horrors and evils of heathenism.
- Frank presentation of problems in missionary work.

### Section VI

#### Missionary Giving From a Local Church Budget

(Mark only one)

- 5%
- 10%
- 20%
- 35%
- 50%

### Section VII

#### My Attitude

(Mark only one)

- I am entirely opposed to the whole enterprise.
- Am very slightly favorable.
- Am interested, but not enough so to care to take part in any work.
- Believe in missions enough to take part in mission work in our church if urged to do so.
- Occasionally take the lead in promoting.
- Regularly take part in promoting, but find it a drag.
- Regularly take part in promoting, with considerable interest.
- I like to take part in every kind of missionary activity, devote all possible time to it with enthusiasm.
- Am fully determined to devote my life completely to the cause of missions.

Note: If any section of this test has not given you a fair chance to express your attitude, please indicate which it is and what it lacks. "World Call" will be glad to have the page returned when marked. If enough are received to justify a significant summary, a report will be made in a later issue.



# The Contribution of CHILDREN to World Friendship

By NORA E. DARNALL



*When children's friendships are  
world wide*

*New ages will be glorified,  
Let child love child, and strife will  
cease*

*Disarm the hearts—for that is  
peace.*

Helen Rambo, Ambassador of Friend-  
ship between America and India

AT A RECENT gathering of those interested in the religious education of our children, much time was given to the discussion of the subject of "helping our children to be internationally minded." One of the most important tasks before the world today is the creation of a new state of mind which will transcend social and national boundaries. Some one has said, "This same world mindedness is largely intellectual, and must be based upon knowledge rather than sentimentality." Yes, that is true; and that same knowledge must be translated into conduct on the part of the people making up the nations; for what the individual becomes *because* of the knowledge he has gained, is of quite as much importance as that he gain the knowledge in the first place.

So the learning process is threefold; and it is important that the church today face, in its educational program, this triple aspect. Its children must become familiar with the principles of the Kingdom and the ideals of its Founder; they must know something of the needs of the world at hand and afar; but they must also come to be actuated by the conviction that Christianity alone offers that which will meet these needs; and they must be helped to know the joy of sharing of their very own to bring it about. An informed Christianity is not enough; what the world needs is a dynamic Christianity, for it is an individual's convictions and ideals arising out of his knowledge that will direct his response to situations.

Jessie Eleanor Moore in her recent book, the *Missionary Education of Beginners*,\* defines Christian

education as "practice in the Jesus way of living"; for the little child—"the formation of attitudes and habits so dominated by the will of God and interpreted by the life of Jesus, that they create skill in social living."

What are some of these attitudes we are seeking to develop? First of all, an attitude that is unafraid of the new, that is glad for adventure—an open-mindedness that welcomes any situation which offers possibilities of learning; a friendly interest in other social and racial groups, recognizing that beneath surface differences all children everywhere are alike in the needs; their joys, their loyalties, etc.; an appreciation of the ability of these other groups and the contributions they are able to make; an increasing respect for personality regardless of race, culture or condition.

THESE attitudes will come as a product of knowledge and experience. To be interested in other groups and appreciate the contributions they are able to make, we must help our children to gain a knowledge of the background of these people, something of their life and interests and ability.

A certain children's leader tells of how this was attempted in a family of which she knew. They were moving shortly into a community where the children would be going to school with large numbers of Bohemian boys and girls. The wise mother set about preparing them to appreciate the new contacts they were about to make. Visits to the Museum were planned that her children might enjoy samples of Bohemian work; conversation followed about the people who produced these works of art; pictures and stories were found in the library, and in the end,

\*A Leader's Handbook. One of a series which includes  
Missionary Education of Primary Children  
Missionary Education of Juniors  
Missionary Education of Intermediates



interest was transferred to the schoolmates who are to be looked upon as friends whom they were eager to cultivate. Here it was the direct friendly contact that was established and that, of course, is desirable; for, says one, "I can never feel hate for a nation if I have even one friend who is a member of it; for I always think of that one friend and I cannot hate."

But if real contacts are impossible, imaginary ones will do. One of the greatest contributions being made to happiness and good will among children of the world is that being made by the Junior Red Cross. Through its activities the children of forty-two countries know each other as friends. They have discovered mutual interests and common joys. They have been exchanged and American boys and girls have discovered that in return for theirs, other children have worth-while things to offer also. Imagine the joy in the hearts of the children, and the interest aroused, when one year Juniors of Greece sent currants for Christmas puddings to the children of twenty different countries. Can anyone doubt but that such contact encouraged today will lead to better world understanding, each of the other's problems, when all reach manhood and womanhood, ready to assume responsibilities of Christian citizenship?

In September fifteenth of last year, when Mexico was celebrating her 118th anniversary of Independence, there was a great patriotic meeting planned for the Stadium in Mexico City. One part of this very remarkable three-hour program was given to the presentation of the Friendship School Bags, sent to Mexican school children as tokens of friendship and

good will from the boys and girls of the United States.

For months previous our children had been reading, gathering all the information and pictures at hand that might help them to know better, their neighbors to the south. From the lists that were furnished, articles were chosen and wrapped for "their" boy or girl. The bags were packed, often with great

ceremony, before older groups with which they were eager to share this adventure in friendship; then they were mailed to the Superintendent of Education in Mexico. And as a result! Letters have followed, pictures have been exchanged, boys and girls on either side of the border refer to "my friend" in the States (or Mexico, whichever the case may be).

The year before, a similar project—that of the Friendship Dolls—served to strengthen the tie between our children and the boys and girls of Japan.

To create such interest as this; to cultivate an appreciation of all groups, at home and afar, of whatever racial or social position; to develop a consciousness of working with God in His great world family; to arouse a Christian patriotism that is not an exaggerated national pride, but a consciousness of our place in a family of nations—a place that offers real opportunity for the practice of brotherhood; to realize the value of Christianity as a thing to be humbly and gratefully shared with all these groups, without any feeling of superiority because we have it in our possession—this is the aim of our missionary program for the children of our church, and around such an aim has been planned the program and work of its Junior organizations.

The Mission Band is the oldest of these organizations. On the tenth anniversary of the Christian Woman's Board of Missions (1884), when the National Convention met in St. Louis, a committee brought in the report urging a Young People's Department. This report was adopted and the first Children's Superintendent was elected to supervise the work of Mission Bands.



—Alma Evelyn Moore.

Third generation Christians in China; grandchildren of Shi, the story-teller, the first man baptized by Dr. W. E. Macklin at Nanking, China, over forty years ago



—Alma Evelyn Moore.

The touch of fun makes the whole world kin—a Ferris Wheel in India



In later years, the Junior Christian Endeavor movement began, and many of the Mission Bands, realizing the value of some such training as this organization offered in its weekly meeting, became Christian Endeavor societies instead. Other churches, feeling that the monthly meeting of the Mission Band best suited their need, kept on with this form of organization. So the two have grown side by side.

In 1896 the superintendent in charge of Mission Bands was elected also the National Superintendent of Junior Christian Endeavor Societies. From that day on both the missionary activities for children, and those which are regularly included under the head of Christian Endeavor have been under the same direction.

Later the plan of organization known as the Junior Congregation came into being. It grew out of a desire to hold the children for a morning worship service and to plan this service to meet the needs and experience of the group. While in the beginning, the form of service included, beside the communion, a talk or story sermon, the usual procedure now is to make the lesson period one of discussion as in the Mission Band or Junior Christian Endeavor.

Last February during the meeting of our newly organized Curriculum Committee, the members of the Sub-Committee on Elementary work sat down together to look at our educational program for the children of the church. Our aim was to discover what each piece of children's work was contributing in the matter of instruction, worship and expression; where we were overlapping; what we were omitting; and to find ways in which we might correlate the different pieces of work in order to build a more well-rounded program of religious education for our children.

Looking toward this more comprehensive program of work, the committee recommended four plans which provide the essentials for such a program, with particular emphasis on the first item, A.

A. The expanded program for two to three hours each Sunday. In this plan there should be a minimum of twelve weeks of missionary instruction each year. In addition definite missionary impressions should be given each Sunday through regular lessons, songs, stories, prayers, giving, types of service of library, etc.

B. The One Hour Department Program on Sunday, giving definite missionary impressions through regular lessons, songs, stories, prayers, giving, types of service, use of library; the program being supplemented by a Junior Christian Endeavor in which case there will be inter-relation of activities and materials.

C. The One Hour Department Program on Sunday, giving definite missionary impressions through regular lessons, songs, stories, prayers, giving, types of service and use of library; being supplemented by a Mission Band in which case there will be an inter-relation of activities and materials between the program of this organization and the Sunday A. Program.

D. A Junior Class on Sunday A.M. supplemented by at least one meeting each week during which the children will receive additional missionary training.

Every year a million and a half children leave the ranks of infancy and become old enough to appreciate the church's teaching. Recently a distinguished churchman said, "Education is America's *prime conviction*." In our situation the church and the home are wholly responsible for the religious education of this million and a half. If we would help to build a new world—one in which brotherhood and good will shall prevail—it is ours to have a share through the training of its children—"not by social reform but by social renewal."

## How Strong and Sweet My Father's Care

### Hymn Story and Interpretation

By S. W. HUTTON

**How Strong and Sweet My Father's Care.**  
Anonymous. Eudora. 8. 8. 8. 4. J. R. Murray.

1. How strong and sweet my Father's care, That round a-bout me, like the  
2. O keep me ev-er in Thy love, Dear Fa-ther, watching from a-

air, Is with me al-ways, ev-'ry-where, He cares for me.  
love; And let me still Thy mer-cy prove, And care for me; A-MEN.

JUNE time is here, the time of roses and brides. But of all the days of June is the first Sunday, Children's Day. The sound of children's voices singing "How Strong and Sweet My Father's Care" brings happy memories of the day when we were given a button bearing the likeness of A. McLean for bringing a dollar for the Children's Day offering.

There is probably no more beautiful children's hymn than this one, so rich in the true conception of God as the loving Heavenly Father. To give the child right ideas of God is to do a full day's work for Jesus, who placed the child in the midst.

The first stanza is a recognition of the Father's care and constant companionship, while the second stanza is fervent prayer that the Father may continue this tender care, a personal prayer so characteristic of childhood. I tell you, don't you hear the children singing?





Boys in the Daily  
Vacation Bible  
School, Rizal,  
Philippine Islands

# Jewels the Giant Dropped

## An Appraisalment of Them

By FLORENCE CARMICHAEL

JEWELS of any kind always have a peculiar fascination for most of us. They are pleasant to gaze upon, to read about and to possess. *Jewels the Giant Dropped* is no exception in any of these cases—these jewels are none other than the Philippine Islands, scattered about when the sleepy old giant dropped the world and broke it into seven thousand pieces—or so the story goes. And who would doubt after reading about them in the charmingly written book by that title. Surely the authors, Edith Ferle and Grace McGavran, have given us a book in which we all may take great pride. One cannot help but have a happy thrill and boast a bit when two members of his very own family actually become authors and write a *whole book*! And such an interesting, inspiring and practical one it is. "The proof of the pudding is in the eating," we're told, so just "eat it" as I have today, and see if you don't enjoy the feast and reluctantly end it.

The book was written by these two young women of the Junior foreign missionary study book for next year at the request of the Missionary Education Movement. This is the first time that a member of the Principles of Christ has been asked to prepare one of the M. E. M. study books. Its combination of stories, worship programs, background notes and source material, makes it extremely practical and instructive as well as entertaining, and assures its wide use in church schools, vacation church schools, week-day church schools and other departments of church life where Juniors are active.

Where the church school has an expanded session on Sunday the material can be used—at least in part. The worship programs given might very well be combined with the regular worship programs of the church school and thus save having two different worship programs in the same morning. Another plan possibly be used: that of setting aside five consecutive Sunday mornings for this special work. If

it is not possible to use either of the above plans, any and every school can and should look to this book as a treasure of source material, to be used in connection with the regular worship programs and the class sessions.

The ten stories can always be put to good use. The one entitled, "The Queerest Place to Keep a Bible" would be excellent to use during the worship programs, or in connection with class study when some of the Junior Department classes are studying the "Story of the Bible and How it Came to Us."

THE story "When Mother was Sick" would lead to more thoughtful consideration of Mother and greater respect for Filipino children. The one entitled "Up and Down Land" furnishes good material for a theme story. In case the department was having a worship program based upon the subject of "Friendship," no better story could be found. It tells how the mountain children teach the children of the lowlands many interesting and helpful things, and shows thereby how Christian friends can and should serve each other.

Then just listen to this title, "We Used to Be Head-hunters!" Now wouldn't that very title make Juniors sit up on the edge of their seats? It gives to us too a hero worthy of emulation. It shows what Christ can do when he gets into the hearts of folk. It also brings out faithfulness to duty and obedience to law—two virtues the modern American child needs to possess, don't you think?

Many facts could also be selected from the so-called "Background Notes" or "Illustrative Material" to enrich the present Junior graded lessons. For example under the theme "Later Followers of the Lord Jesus," in the second year, third quarter, some of the interesting facts given regarding the Island people, might be substituted, or added to, this series of lessons. This material tells of how some of the natives

of the islands first came in touch with the Bible, how eager they were for its messages and for others to get them; and how these messages transformed the lives of those whom they did touch. All of this one can see would be exceedingly valuable for Juniors. It could be used again in connection with the summer quarter of the fourth year Junior-Intermediate material, inasmuch as the theme will be "Winning Others for God." It might be said that some of this same material could be successfully used in connection with classes of young people and adults.

In any school, the early arrivals in the Junior Department might be royally entertained and at the same time led to take a keen interest in the children of the Philippines and in Christianity as it concerns them. The children could tell or read the stories to each other, or if preferred, some interested young person might take charge of this period.

In case there are any auxiliary organizations for Juniors in the church's life—and this is true in a great number of our churches—the material would prove to be most satisfactory for a period of say eight or ten weeks, inasmuch as it contains stories, worship programs, dramatizations, and service activities, all prepared to meet the interests and needs of the Junior pupils.

For these same reasons, it could be used with the Juniors on a church night during the week when classes are held in a Church School of Missions. The handwork and service activity suggestions would certainly delight the heart of any Junior boy or girl.

During the summer months, if the material has not already been used, there is yet a splendid opportunity to do so. For a short-time vacation church school it would be quite sufficient. It would in fact need little supplementing if one wanted just a missionary project for a school of a longer period of time, as one of three or four weeks. In any vacation school it might well

serve as source material for "Missionary Education" period.

In any and all of the cases mentioned above, care should be taken to give in connection with this material, the special work that is being carried on in the Philippine Islands by our own brotherhood. Any amount of interesting and helpful up-to-date material regarding our work there can be secured from the United Christian Missionary Society and from its publications, *WORLD CALL* and *King's Builders*.

Before closing this article I want to point out three or four definite things that have led me to so enthusiastically recommend this book.

1. The stories are strong from the standpoint of both content and structure. They are true, for the most part, at least. They are full of action and yet give interesting detail. The conversation is natural and childlike. The imagery is especially good; and lastly, they show a keen insight into child life itself.

2. The suggestions given as to how we can help these people and our missionaries who are serving them, are practical.

3. The detailed suggestions on customs and manner of the people will be of great value in the giving of plays and pageants which concern the islands.

4. The material gives us first-hand information regarding the islands themselves and the inhabitants of them. We are led to see and feel the attractive side of both. In fact, we come to feel—at least I did—that we have missed many joys in this life by not having belonged to these islands and peoples and having had part ownership at least, in these "ocean jewels." Or even better than this, we regret not having had a share in taking the crude stones we might say that were there from early time in the so-called "natives" and with the help of Christianity, polishing them and bringing out their finest qualities until they became jewels in reality—*Christian jewels!*

## Nicknaming the Alien

By AUBERT EDGAR BRUCE

I judge all the Dagoes by Tony Cattini,  
I judge all the Japs by the one that I know,  
I judge all the Slovaks by Moritz Koppini,  
I judge all the Chinks by my washman, Wing Po.

I judge all the Spaniards by Pedro Garcia,  
I judge all the French by Alphonse de Bernard,  
I judge the Egyptians by Ibin Ben Kia,  
I judge all the Hindus by Borna Singh Kard.

I ain't traveled far from the place I was born in,  
But I've seen the world, for it's all come to me;  
Some odd foreign face I meet up with each mornin',  
From countries 'way off beyond the deep sea.

You can't tell me much about these strange races,  
For ain't I seen all of 'em, right in this town?  
I know their queer dress and their funny-shaped faces—  
White, black, red, and yellow, and lots of 'em brown.

They're different from us, and I'm blamed if I like 'em  
They talk in a lingo you can't understand;  
They make me so mad that I most want to strike 'em;  
Why didn't they stay in their own foreign land?

Of course, they may have me in close observation.  
To find out what kind of a man I may be:  
But how can they know of our glorious nation?  
I wonder if they judge my country by me?

—Taken from *NEW PATHS FOR OLD PURPOSES*, by Margaret Burton.



# Do Figures *Ever* Lie?

## Frank Facts About Ourselves

By H. O. PRITCHARD

SOMEONE has said there are three kinds of liars—plain liars, infernal liars, and statistics. On the other hand there is an old saying, "figures do not lie." The foregoing epigrams are only half truths, and like all half truths, they are to be taken with a grain of salt. The truth is, figures either lie nor tell the truth. The liar or truth teller, whichever he may be, is the person who uses the figures. Furthermore, figures should be studied and carefully analyzed before conclusions are drawn, otherwise they mean nothing.

A splendid example of the meaninglessness of figures is the way in which many Disciples of Christ claim with gusto, "We have 9,000 churches, 8,000 ministers and 1,500,000 members." Well, it all depends upon what one means when such figures are used, as to whether one is telling the truth or indulging in oratorical exaggeration or simple mouthing of phrases.

E. B. Montgomery of Yale University is writing a thesis for a Doctor's degree on the subject, "The Training of Ministers of Disciples of Christ." This study has involved a careful analysis of the number of our churches, the number of ministers, and the classifications and training which these ministers possess. The Board of Education has been gathering statistics for this study for the purpose of assisting Mr. Montgomery, and to secure valuable information which is needed in the work of our colleges, and in appraising the training which they are offering ministerial students.

An enormous amount of valuable information has been gathered, much of which will be presented in the *WORLD CALL* from time to time. Herewith are given some striking figures with respect to the number of our churches and the number of ministers.

### Number of Churches

There is a total of 8,319 churches listed in the 1928 Year Book. Of these, 487 are Negro churches; 81 are located in the dominion of Canada; and 85 are listed in which no membership is given. This leaves a total of 7,666 white churches in the United States for which some definite membership is listed. The following table sets forth the relative number and length of these churches:

Membership	Number	Per cent
500 or more	1,870	24½
350 to 499	2,131	27¾
190 to 349	1,923	25¼
100 or less	1,732	22½
<b>Total</b>	<b>7,666</b>	<b>100</b>

The foregoing table shows clearly that 52½ per cent of all the churches listed in the Year Book have

each a membership of 100 or less. Anyone who knows the situation regarding rural churches, likewise knows that there are hundreds of these churches which have preaching only occasionally. The table also indicates that there are 25¼ per cent with a membership between 101 and 200; or 77½ per cent of all our churches have a membership of 200 or less! This percentage corresponds rather closely to the facts cited in the first chapter of the United States Census of Religious Bodies for 1926, which stated that 73¾ per cent of all the churches identified as Disciples of Christ are rural.

### Number of Preachers

Total number of preachers in the United States:

<i>Classifications:</i>	
Engaged in general work	368
Evangelists	241
Students	481
Business-preaching regularly	578
Business-preaching occasionally	591
Retired	202
Negro preachers	359
Total white ministers of Disciples of Christ giving full-time work	4,129
<b>Total number of ministers</b>	<b>6,949</b>

The above figures, compiled from the 1928 Year Book, indicate that we have 4,129 ministers devoting themselves exclusively to preaching and pastoral work. That number corresponds very closely to the figures which were submitted on questionnaires sent out to all our state secretaries, everyone of whom replied. The total number of men available for full-time work as given by them was 4,111. While the facts seem to indicate that we have more churches than men set apart for the ministry, a close analysis of the following figures will show that we do not have enough churches able to keep them employed full time at anything like a living salary.

### Cooperation and Giving

A special study has been made with respect to resources, number of churches, membership and giving to missionary, educational and benevolent causes, as listed in the Year Book. Four classifications were made according to membership as follows:

Membership	No. of Churches	Total Membership	Benevolent Giving
500 or more	523	441,012	\$1,325,181.61
350 to 499	376	152,559	312,910.84
190 to 349	1033	263,066	367,545.56
<b>Totals</b>	<b>1932</b>	<b>856,610</b>	<b>\$2,005,638.01</b>
190 or less	5734	447,497	386,025.00
<b>Grand Total</b>	<b>7666</b>	<b>1,304,107</b>	<b>\$2,391,663.01</b>

The above figures include only the white churches located in the United States.

The following observations should be made:

1. There are 523 churches in the United States with a membership each of 500 and more; the total membership of these churches is 441,012; and the total amount which they gave last year to our organized work is \$1,325,181.61. There are five churches in this number with membership of 500 or more with a total membership of 3,672 which are wholly noncooperative. Not one of these five churches gave anything to either our national or state boards.

2. There are 376 churches in the United States with a membership each of 350 up to 500. They have a total membership of 152,559 and they gave last year to our organized work, \$312,910.84. There are eleven such churches, with a total membership of 4,372, which gave nothing to any of our organized work.

3. There are 1,033 churches with a membership of 190 up to 350 each. (When we studied these churches we discovered that the membership of 190 seems to be the dividing line on giving, rather than 200.) These 969 churches have a membership of 263,066 and they gave last year \$367,545.56 to our organized work. There are 64 such churches with a total membership of 15,314 that gave nothing.

4. There are 5,734 churches with membership each of 189 or less and with a total membership of 447,497. Of these, 3,842 gave \$386,025.00 to our organized work; and 1,894 of these small churches gave nothing.

Now to summarize: It will be seen that we have 1,932 white churches with a membership of 190 or more each and that these 1,932 churches have a combined membership of 856,610 and they gave a total of \$2,005,638.01. There are 5,734 churches with a membership of less than 190 each, with a total membership of 447,497 and they gave \$386,025.00. *That is to say, 1,932 churches contain approximately 2/3 of our membership and do 4/5 of the giving to those causes and boards represented in the Year Book for 1938.*

## Christianity in High Circles

IS CHRISTIANITY in China making any headway? Are we still just making "rice Christians" among the poor or is the gospel permeating into the higher, the more influential circles? Are any of the strong leaders of China Christians? Questions like these can best be answered by a glance at the personnel of the Cabinet which surrounds the Chinese President and controls the government. Of its ten members, seven are Christian.

1. C. T. Wang, Secretary of Foreign Affairs. A graduate of Yale; the son of an Episcopal minister; a former Y.M.C.A. secretary and an earnest, active Christian.

2. H. H. Kong, Secretary of Commerce, Industry and Labor. A graduate of Oberlin College; a former Y.M.C.A. secretary for Chinese students in Tokyo, and a principal of an American Board (Congrega-

tional) school in Shansi Province. His wife is a devoted Christian woman, a graduate of Wesleyan College, Macon, Georgia, both her mother and father being earnest Christians, her father being a graduate of Vanderbilt University, Nashville, Tennessee.

3. T. V. Soong, Minister of Finance. A graduate of Harvard; a brother of Mrs. H. H. Kong referred to previously. He is one of the most brilliant members of the Cabinet and is being called the Alexander Hamilton of the new government.

4. Dr. Wang Tsong-huei, Minister of Justice. A graduate of Yale and of Berlin University; former Chinese representative at the World Court. An active Christian.

5. Dr. Sun Foh, Secretary of Transportation. A graduate of the University of California; the oldest son of the late President Sun Yat Sen.

6. Dr. Chiang, Secretary of Education. A graduate of an American university and an earnest Christian.

7. Feng Yu Hsiang, Minister of War. Not educated either in Chinese or foreign learning; the victim of very intense Bolshevik propaganda; an earnest and sincere Christian.

(Editor's Note: Word came March 20 of the resignation of General Feng.)

## "Hold On!"

TAKE comfort in thinking of what you people the United States have done about prohibition. You can't say these things so easily yourselves, I suppose. But I would like to say that in the world where I live, millions of good people, the world over, are grateful; that whether you succeed or not, or have succeeded, the idealism of this country and the Christianity of this country were asserted, and in spite of the entrenched power of the saloon, in spite of the entrenched power of an old appetite, in spite of everything, that you did rise up and have sacrificed and have done everything in your power and will to it, we believe, to see to it that this great thing shall be conserved to the succeeding generations. And you will hold on long enough, it will kill the drinking business in Great Britain and in Canada and to the ends of the earth. There isn't any doubt of it.

—DR. JAMES ENDICOTT OF CANADA,  
in an address at the Foreign Missions Conference in Detroit.

A sensible man, supposedly a preacher, has written: "Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and although I use the language of the scientific laboratory so as to deceive the very elect in thinking I am a scholar, and have not a message of salvation and the love of Christ—I am a misfit in the pulpit and no preacher of the gospel."



# "Youth Might Spill the Beans"

"But more things are wrought by bean-spilling than  
this world dreams of"

SAYS STANLEY HIGH

In an address at the Foreign Missions Conference in Detroit  
Extract from the Address

YOUTH is still required for the revitalizing of foreign missions.

This is true, in part, because of the kind of a world to which the missionary goes out to work. It is a world of flux. Men and women, particularly young men and young women, are groping. They are not sure how to wish to make the future. They are only sure that the future must be vastly different from the past. Old economic standards, old social systems, old religious beliefs are being thrown into the crucible. And with youth on the job a new order will be ground out. Those who look for Christianity in such a laboratory must be prepared to submit their faith to the same process; must be willing to see old forms and old structures fall apart; must be willing to stand by the vital elements of Christianity without too much concern for forms that are found to express it. And for that youth has peculiar qualifications.

In the first place, youth has few facts and little experience. It is splendid to have some folks around who aren't overequipped with data. Facts and experience seem to accumulate with age until they become a burden too heavy to be borne when the times change fast going. Anyone who has sat on an ecclesiastical committee must know that. I know a man—when any new proposal is suggested, remarks, "Now, I spent forty years of my life in India—" and goes on from that to throw the monkey wrench of his experience into the wheels of progress. Facts and experiences are like sidetracks onto which we are drifted into inactivity. It's possible to get a lot of action on a sidetrack, but not much progress.

Youth doesn't know much. Thank God. Too many of us are so well informed we are disillusioned. It's one thing that we've some youngsters coming constantly on who can set a goal for themselves and have a better sense—no more facts and experience—than we believe that they can reach it. There is, for example, the question of a United Protestantism on the mission field. The facts and experience are against it. Youth, unencumbered with either, believes that it can be accomplished. There is the question of inter-racial relationships—in the homes of missionaries, let me say. Facts and experience are against too many theories of equality. Youth, spared the knowledge of what has happened before, believes that equality can be attempted. There is the question of gunboats.

Facts and experience are against any drastic dissociation from these expressions of western imperialism. Youth, knowing no better, believes that they can be dispensed with, to the glory of God and the progress of Christ's gospel.

The missionary enterprise therefore needs youth because youth can dare to refuse to be bound, unchangeably, to the past and can believe unreservedly in the future.

In the second place, the missionary enterprise needs youth because youth has no stake in the *status quo*. We can thank God for that too. It is remarkable what a metamorphosis often takes place when a young man comes into possession of a few stocks and bonds. By such a process are many prophets turned plutocrat. Or, to change the figure, it is remarkable and discouraging how many times a courageous voice is stilled when the person behind the voice is elected to the right ecclesiastical office.

THE missionary enterprise, I believe, needs young folks around who, as yet, are unreconciled to the god of things as they are. The *status quo* in the non-white world is in a bad way. Because a thing has been, has ceased to be an argument for continuing it to be. It requires youth to believe that the old order can be changed for a new and better. It requires youth to undertake to change it. The missionary enterprise needs such a change-welcoming leaven. . . . They, doubtless, would spill the beans. Perhaps that wouldn't be an at all unfortunate thing. More things are wrought by bean-spilling than this world dreams of. And in the process we would get back some of the fire that once characterized the missionary movement and which now we are so desperately eager to rekindle. . . .

A Christian community, outspoken on the war issue, is doing a missionary job. The proper Christian influence in our industrial situations at home is as good missionary work as a year of intensive evangelism on the field. Young people must be convinced that we are not advocating for the world a gospel that we are afraid to attempt in the United States. Youth will be re-enlisted when they are certain that our fight is against heathenism—wherever it shows itself; that we are out to destroy unrighteousness and that we recognize no national or racial lines for our consecration to that task.

# Magnifying Our Ministry

## The Act and the AGENT

By

W. R. WARREN

**C**HRISTIANITY is distinctively a religion of ministry: "The Son of man came, not to be ministered unto, but to minister." There is vast meaning in the fact that the men who give their entire time and strength to the advancement of the cause of Christ are called ministers. The word represents, not a profession but a service, not a privilege but a mission, not sanctity but consecration, not priestliness but helpfulness.

The general theme of the International Convention of Disciples of Christ which is to assemble in Seattle, Washington, August 8 to 14, 1929, is "Magnifying Our Ministry." This was chosen primarily because the minds of our people are turning this year toward the greatest single enterprise of our history thus far, the establishment for all future years of an adequate and dependable pension system for all the men and women who devote their lives wholly to Christian service, whether as ministers of local churches, as missionaries on home or foreign fields, as teachers in church colleges or in other lines of similar consecration.

It has become a custom of our International Conventions, in the election of its presidents from year to year, to alternate between ministers and laymen. For Seattle, however, it seemed better to elect a distinguished business man, although another, E. S. Jouett, was presiding most acceptably over the Columbus convention. The choice fell happily upon Harry H. Rogers, president of the Exchange National Bank of Tulsa, Oklahoma, trustee of Texas Christian University and of Phillips University and president in 1926-27 of Rotary International. (July WORLD CALL will tell the life story of the president of the convention as the April number did that of the secretary.) The election of Mr. Rogers as president of this convention is in harmony with the selection of none but laymen for the Pension Fund committees, national, state, district and local, throughout the brotherhood. It is all but impossible to get most ministers to talk about their own support, during active service or after retirement.

Inasmuch as ministers and missionaries, as well as laymen, will occupy places on the Seattle program, the general theme of the convention will appear in two aspects, acts of ministry and agents of ministry. With one or two heroic exceptions, where men have

## Foregleams of the Seattle Convention

been drafted to speak plainly for their fellows, when a minister is speaking we will be hearing about what is being done in preaching, teaching, healing and helping in our various fields and institutions. In the phase of the program the missionaries from foreign and domestic fields will appear. Under this classification also will fall the two intense days of the National Evangelistic Association, paralleling the board and committee meetings prior to the opening of the convention proper.

Both the fervor of evangelism and the cumulative power of education will have effective presentation in Seattle. The convention will inaugurate the last year before the Pentecostal celebration at Washington, D. C., in 1930 and at the same time will hear reports of the greatest educational activity in our history both in local churches and in colleges and universities with a frank facing of the most difficult problems ever presented in these fields.

**T**HERE is a new day in foreign missions and Seattle will be fortunate in not only having the missionaries and nationals from many lands to describe the present situation, but also both President F. V. Burnham and Vice President S. J. Corey to give comprehensive views of our oriental fields and outline the task ahead of us there. Mr. Corey will bring to us specially the inspiring voice of the Jerusalem Conference of 1928 which did not quite finish its deliberations in time for him to reach the Columbus convention. Mr. Burnham has just returned with a ringing message from New Zealand and Australia as well as the mission lands.

Not only in the opportunities of the mission fields and the strategy of missionary advance but also in the response of the churches at home we see to have come to a new day in missions. Four or five years ago when the Presbyterians were planning the campaign for an initial reserve fund of \$15,000,000 for their improved pension system, as we are now contemplating the raising of \$8,000,000 for ours, there was such a shortage of missionary contributions that they were afraid to make a general appeal to the churches, but undertook at first to secure the amount in large gifts from their wealthy members. Only when this failed as hopelessly as did the appeal to "friendly citizens" in the Interchurch World Movement was the Pension Board permitted to make



ch-wide canvass. This proved a tremendous success. The entire amount of \$15,000,000 was promptly subscribed by 140,000 persons.

The second year of this Presbyterian pension movement has just closed with the normal half of those 1,000 pledges paid to date. The year's report shows that churches and ministers have paid into the new pension fund \$1,500,000 in regular assessments. At the same time the home and foreign missions boards report substantial increases in receipts. This means that when the General Assembly meets this year there will be a prevailing conviction among the delegates that the missionary tide has turned and that the era of advance begun. There will be general agreement also that no church loses anything by shortening its ministers or by giving its members a chance to contribute to the cause in which they are so deeply interested than in anything else, namely, the recent provision of daily bread for those who break to them the bread of eternal life.

It is too early yet to forecast with any certainty the next year's receipts for any of our own boards, but

there is reassurance in many directions: (1) the splendid year's gain in church membership; (2) the prompt and general cooperation in the revival of the foreign missions day in the churches the first Sunday in March; (3) the greatest Easter in our history, in church and Sunday school attendance, in additions to the churches and apparently in offerings; (4) the remarkable response to the self-denial appeal of the United Christian Missionary Society; (5) the ready cooperation everywhere of the men of the churches in the movement for ministerial pensions. Even if the financial returns of the year should not prove as large as now appears probable, there can be no doubt that another year will show such an advance as the Presbyterian Church, U. S. A. has now reported.

The Seattle convention will be a convention of victories recorded and of greater victories assured. The Kingdom of God advances as certainly as the sunrise follows the night. Wherever there is compliance with the Master's program of ministry there follows sooner or later fulfillment of the Master's promise of success.

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# WESTERN UNION

CC87 50 NL SEATTLE WASH 5 1929 MAY 6 AM 4 07

WORLD CALL

MISSIONS BLDG INDIANAPOLIS IND

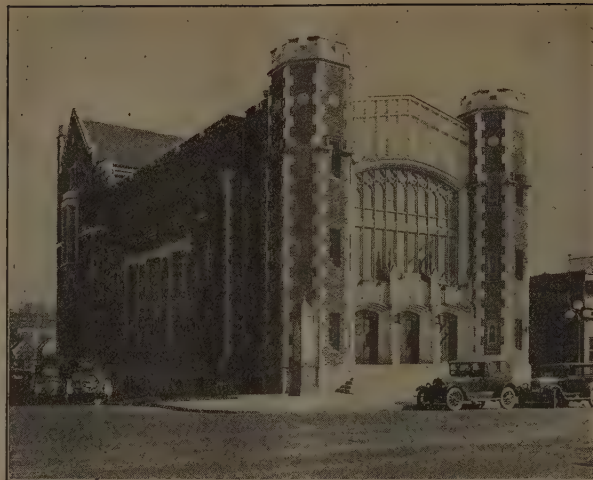
SURVEY HERE SHOWS ARRANGEMENTS AND FACILITIES FOR INTERNATIONAL CONVENTION IN AUGUST IDEAL EVERYONE VERY ENTHUSIASTIC SEATTLE COMMITTEE ENGAGED IN PRECONVENTION REGISTRATION AND DEFINITELY PLANNING TO SECURE FIVE THOUSAND REGISTRATIONS FROM WASHINGTON AND OREGON TWO THOUSAND FROM SEATTLE ALONE PROGRAM LOCATION SEASON TRAVEL OPPORTUNITIES AND LOCAL SUPPORT ASSURE GREAT CONVENTION

PRITCHARD AND HOLLOWAY

The above telegram from H. O. Pritchard, chairman of the program committee for the Seattle Convention and H. B. Holloway, transportation secretary, who were in Seattle perfecting final plans for the great convention with the local committee on arrangements, is indicative of the growing enthusiasm that is sweeping the country as the time draws nearer for the Seattle conclave. See page 41 for information on reduced railroad rates.

# 'Tis A City of Churches

By  
THORNE EDWARDS



That Will  
Be Host to  
Our  
Church  
Convention  
in  
August

SEATTLE, Washington, has been referred to as the City of Churches, in spite of the erroneous supposition of many of the people "back east" who have heard the manufactured stories of Seattle, the "Frontier Town," and believed them.

Anyway, Seattle can lay a better claim to being a city of churches than to being a frontier town, for with a metropolitan population of something over 400,000, it has 246 churches within that area, not counting over a score of various mission halls, nor the Salvation Army and the Volunteers of America. The 246 churches report a membership of 93,000—Protestant, Catholic and Jewish. To this number there must be added another 3,000 Protestants, new members as a result of a recent Religious Survey participated in by 115 Protestant churches of this city under

the direction of Dr. A. E. Kernahan of Boston Massachusetts.

Seattle justly claims the largest Presbyterian congregational membership in the nation, if not in the world. This is the First Presbyterian Church, of which Dr. Mark A. Matthews is pastor.

The Disciples of Christ have eight churches in Seattle. Two of them, the First and University, have beautiful church buildings and large memberships.

The Disciples of Christ in Seattle have not only taken off their coats, but have rolled up their sleeves to tackle the glorious job of preparing for the anticipated thousands who will come to Seattle in August for the International Convention of Disciples of Christ. Real Puget Sound hospitality is in a class of its own and visiting delegates are to taste of it at its best, with double portions for all.

At top, First  
Christian Church,  
Seattle, Marvin  
Sansbury,  
minister



At left, the  
University Christian  
Church, Seattle,  
Cleveland Kleihauer,  
minister



# Our Educational Work Stands in Review

## Annual Meeting of Board of Education is Held in Indianapolis

By GENEVIEVE BROWN

PERHAPS few weeks in recent years have been busier or more earnestly devoted to serious thinking and vital discussion of brotherhood problems by representative Disciples than the week April 8-13. During this week there met in Indianapolis the Commission on Budgets and Promotional Relationships, the program committee of the International Convention, the Pentecost Committee, the teachers of Disciple colleges and universities, the Board of Education. The "self-survey" idea became deeply rooted in the thought of our people, and the meetings throughout the week were characterized by an attitude of self-analysis and frank taking, of frank facing of facts and no dodging of issues, yet always with the constructive purpose of finding a way out."

Following several days of such searching discussion of brotherhood and general religious conditions, the Board of Education opened its sessions on Thursday, April 11, with an unusual earnestness of purpose. Preceding the meeting of the members and directors of the Board, the teachers of Bible and related subjects held their annual conference. The general topic of discussion during the three half-day sessions of the conference was, "Training for the Ministry of Disciples of Christ." In the light of the survey now being made of ministerial training among the Disciples, the question was a many-sided one and was backed with keen interest by these men who are spending their lives on the training-ground of our ministers. Should there be a pre-ministerial course, paralleling the pre-medical and pre-law courses found in our colleges? What place have the different disciplines in the training of a minister? How much time shall be spent in training a man to think so that he may be able to preach, and how much in training him to be a "man of affairs"? Are scholarship and passion for the ministry incompatible? What kind of Biblical instruction shall be given to our ministers-in-the-making? Conclusions? Yes, some rather well-defined ones—the need for liberal training before specialization is begun; the emphasis of psychology, history, economics, sociology and other general and cultural subjects during the college course; a fine balance between practical and theoretical courses; the need to give such instruction as will prepare young men to meet intelligently the problems of the present

scientific and critical age; the denial of any necessary conflict between scholarship and evangelistic enthusiasm—rather, the deepening by true scholarship of intelligent zeal for the ministry. The discussions were ably led by E. S. Ames, University of Chicago, J. C. Caldwell, Drake University, F. D. Kershner, Butler University, C. L. Pyatt, Transylvania College, and W. J. Lhamon, Eureka College. Dr. H. O. Pritchard reported on the ministerial training survey, bringing out the opinions of the ministers themselves on the strength and weakness of their own training.

THE meeting of the Board of Education was significant, in that it marked the culmination of ten years of service on the part of H. O. Pritchard, general secretary. In his report to the Board, Dr. Pritchard reviewed the progress and accomplishments of the board and the constituent colleges during these ten years. The assets of the colleges affiliated with the Board of Education have been lifted from \$8,000,000 to \$32,000,000. Education has been placed in the budgets of the churches and the income from budgets and special offerings for the current support of our educational institutions is now approximately a quarter of a million dollars annually. Ten years ago only three Disciple colleges had standing in the accrediting agencies of the nation. Now there are ten senior colleges and universities and two junior colleges which are members of such agencies, and all the cooperating colleges meet the standards of their respective states. Christian Education has come to have its place in the calendar of our local churches, on state and national convention programs, and in the consciousness of our people generally. The Board of Education of Disciples of Christ was the first educational board in America to make a scientific survey in cooperation with the institutions affiliated with it. It is the first board of education in America which has succeeded in getting consideration for the teachers as a part of a pension system. Dr. Pritchard quoted Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education, as follows: "Disciples of Christ have made more progress in the last decade with respect to the strengthening and maintaining of their educational institutions than any other religious body in America."

Reporting for the departments of promotion and endowments, Dr. H. H. Harmon stated that during the past nine months two crusades had closed, the Kansas Christian Crusade and the Bethany College Crusade, with an aggregate amount of \$810,000 raised. The National City Christian Church Crusade had on April 1 a total of \$1,358,983.00. The Department of Endowments is also engaged in a crusade for Northland College, a Congregational institution at Ashland, Wisconsin. Dr. Harmon called attention to the need of stimulating receipts from the churches and the necessity for close cooperation on the part of the colleges and the Board of Education that this church support may be regular and adequate. Other phases of the work of the departments of promotion and endowments were discussed in the reports of Miss Genevieve Brown, director of personnel and publicity, and Max Critchfield, director of finance.

The work of the university department was reviewed by Dr. J. C. Todd, university secretary. "The place of the church in higher education is none too secure," said Dr. Todd, "and unless we take seriously the warning now facing us and devote our every effort to the upbuilding of the educational agencies and institutions of the church, higher education in America will become 'de-religionized.' It is the responsibility of the church. It may be that the methods, means, organizations and tools we have used in the past are no longer effective for the conditions of today. Then we must change them. Our interest is to see that religion does become a factor in higher education."

Miss Grace Goslin, of the University of Missouri, national president of Kappa Beta, a fellowship of university women of Disciples of Christ affiliated with the Board of Education, reported upon the work and status of that organization. C. S. Alvord, associate director of the Missouri Regional Office of the Board, reported upon the meeting of the Committee on Financial and Fiduciary Matters of the Federal Council held at Atlantic City, March 19-21.

**W**ORK of the Board of Education is carried on under seven commissions: college and student aid, tax-supported institutions, finance, budgets, endowments, ministerial training, and vocational guidance. Two major items came to the fore in the recommendations of the commissions: the problem of adequate financing for the board, and the question of ministerial recruitment. Because of changing conditions in our brotherhood life and particularly in view of the advent of the campaign for the pension system, acute need was felt for giving consideration to the providing of a more adequate and dependable support for the work and interests of the board. While the board is, and has been since its organization, operating without a deficit, it has found itself unable to do certain vital pieces of work because of insuffi-

cient funds. The executive committee was asked to study the question and report at the meeting of the board at the Seattle Convention.

The commissions on ministerial training and vocational guidance recommended that church leaders, recruiting young men for the ministry, be urged to recognize that the need today is for quality rather than numbers. "The choice of the ministry as a life work," stated the commissions' joint report, "does not have an exact parallel in the choice of other professions. This difference should be made clear to young men who are looking forward to the ministry as their life work. A leadership that emphasizes ideals in our practical world and that depends upon spiritual forces in a material world is the crying need of the church today."

Amendment was made of the by-laws of the board providing for the affiliation of non-teaching organizations of educational connection, such as certain of the foundations at tax-supported institutions, Kappa Beta, etc.

**A**NNOUNCEMENT was made of the contribution of the Board of Education through the publication under its auspices of a textbook in the field of college administration, "College Organization and Administration," under the joint authorship of Floyd L. Reeves and John Dale Russell, of the University of Kentucky. The volume, just off the press, is based upon the findings of the survey of Disciple colleges made by Dr. Reeves and his associates. The material has been used in the college administration classes of the University of Chicago for the past two years.

Universal regret was expressed by the directors of the board at the action recently taken by Hiram College in requesting the discontinuance of its membership in the Board of Education. The resolution of the board of trustees of Hiram College, as taken from their minutes of March 9, is as follows: "Resolved that Hiram College return to its traditional policy of presenting its program and appeal to its constituents by direct approach to individuals, and to local churches, clubs and societies, and no longer through the Board of Education of the Disciples of Christ; and that in accordance with its constitution we hereby request that our affiliation with the board end with the present fiscal year, June 30, 1929."

John H. Wood, president of Culver-Stockton College, was elected president of the board to succeed Cloyd Goodnight. Other officers elected are: Thomas C. Howe, vice-president, G. D. Edwards, recorder, and Max Critchfield, treasurer. Directors were chosen for a period of three years as follows: R. H. Crossfield, Mrs. Alda R. Teachout, A. E. Cory, W. E. James, Cleveland Kleihauer, Jesse F. Holt, B. D. Van Meter, Geo. Stewart, W. D. Endres, Madison A. Hart, Jesse H. Newlon, Bin T. Smith, A. D. Harmon, Miner L. Bates, Bert Wilson.



## By Way of Contrast

By JOSEPHA FRANKLIN

THESE estimates relating to the Pendra Road (India) Church are only approximate.

The Christian village of Jyotipur has about 400 bitants, of which about 200 are adult married people, and as a rule wage-earners. The others are children who have to be supported and educated, although a number of them are members of the church. The church budget for 1928 was Rs 3350, roughly translated to equal \$1,116. Deducting an amount usually given by American missionaries in the station, the church gave about \$870 to all forms of church work in 1928, an average per member of over \$4.00. Occupations and salaries of native members

Coolies	\$1.80 to \$ 2.10 per month
Working men	8.00 to 10.00 per month
Mission coworkers	3.00 to 30.00 per month
Farmers-Cartmen (Impossible to reckon but many receive coolie wages. A few are fairly well-to-do.)	

It is impossible to reckon the total worth of the church. At one time when I was on the field, it was estimated that the average member gives one-twentieth of his income for all forms of church work.

### Manner of giving

Mission coworkers give a tithe of their monthly wages on receiving them from the mission. A number of others, independent of the mission, give the same definitely pledged amount, in the same way, when they receive their pay from other sources. The farmers make a Thanksgiving offering after the rice harvest in December and bring large sacks of grain into the church as freewill offerings.

Comparison with a typical American church  
A typical American church that I know has a membership of 2,000 and gives \$16,000 for all purposes, an average per member of \$8.00 a year. Counting an average income at \$800 a year, the average member would give one one-hundredth of his income to the church. Compare an American Christian who received \$800 a year and gives \$8.00 of it to the Lord, with the India wage-earners and givers mentioned. In a semi-famine situation the Christians in India are responding to the call to observe a week of self-denial in order that they may help to wipe out the society's debt of \$175,000 and have the mission work go on without the terrible strain on its officers and missionaries in the future. In ordinary times the coolie classes do not have one satisfying meal a day and all classes are affected by the famine, as the cost of living for them is much higher. During the prevalence of famines the mission has always had to help poor Christians keep them from starving. The church is now taking up that work.

## Baptists and Disciples Hold United Evangelistic Conference

FOR the first time in their long history the Northern Baptists and the Disciples of Christ held a united evangelistic conference. The conference, held on April 22, in Indianapolis, Indiana, was attended by 150 ministers representing both communions. They came from a radius of about 75 miles of Indianapolis.

This conference was held under the direction of B. T. Livingston, New York City, secretary of evangelism for the Baptist Home Mission Board, and Jesse M. Bader, Indianapolis, Indiana, secretary of evangelism for the United Christian Missionary Society of the Disciples of Christ. The two state missionary societies of Indiana, representing the two religious bodies, through their secretaries, C. M. Dinsmore and G. I. Hoover, cooperated in the promotion of attendance.

The meeting was called, not to discuss the possible union of these two bodies, though that is being considered by proper committees during this year and will be reported on at the Baptist Convention in Denver in June and the International Convention of the Disciples of Christ in Seattle in August—but was called primarily in the interest of fellowship, closer cooperation and mutual helpfulness in the wide field of evangelism. Both bodies have much in common.

The morning and afternoon sessions were held at the First Baptist Church. The banquet and evening program were held at the Central Christian Church. Each session during the day was closed with a twenty-five-minute period of prayer. The addresses were thoughtful and thought provoking. They stirred everyone present to the urgency and necessity for evangelism.

As a result, it was suggested that other meetings of a like character should be held jointly by these two great bodies in other centers.

## A Mid-West Institute At Last

THE first annual meeting of the Mid-West Institute on International Relations is being held in Indianapolis May 16-18. This Institute is sponsored by the Indiana Council on International Relations, of which Mrs. W. S. Lockhart is the efficient executive secretary, and it is largely through her efforts that the idea for such a gathering has at last crystallized into a definite project. The general theme for the meeting is "Foreign Affairs and American Diplomacy," largely as they relate to Latin America, the Far East and Europe. The discussions, round tables and general conferences will be participated in by men and women of divergent views in an effort to obtain information on actual conditions throughout the world which will lead to constructive thinking for the furtherance of international good will.



# Sketches *from* Child Life About Our Japanese Christian Institute

Los Angeles, California

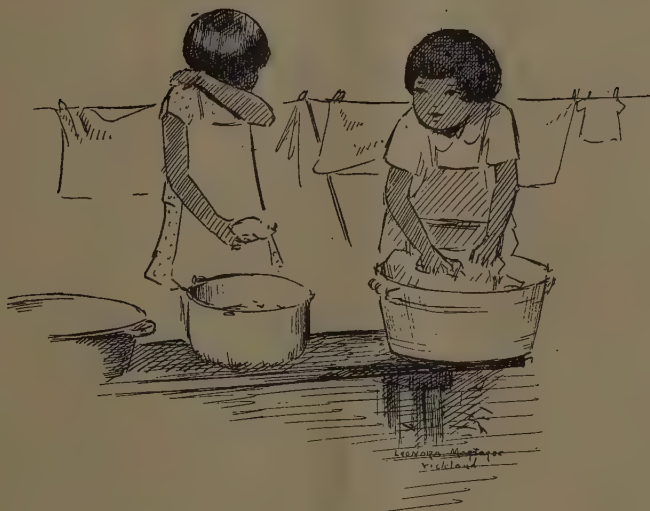
**N**O SMALL part of the work the Disciples of Christ are doing on the Pacific Coast for the Japanese is the kindergarten and day nursery maintained at the Japanese Christian Institute in Los Angeles by the United Christian Missionary Society. Polly Dye and Mrs. Leonora Montague Vickland are in charge, caring not only for

a hundred children each day in the kindergarten, in the health clinic and in the nursery, helping in manifold ways through the Institute's "mothers' meetings" and through friendly home visitation, the Japanese mothers bewildered in the strange surroundings of new American life. "It was a stranger and ye took in."





Drawings by  
MRS. LEONORA MONTAGUE VICKLAND  
Teacher in the Kindergarten



THE  
STORY HOUR

LEONORA MONTAGUE  
VICKLAND -

# A Drake Student in Congo

By "DUTCH" HAINES



S. S. Oregon on the Upper Ubangi River

**M**Y FATHER and I were traveling in Congo Belge and had the opportunity of ascending the Ubangi River on the D. C. C. M. steamer Oregon. The steamer was carrying some new teachers to the great scarcely scratched district of the Ubangi, to replace some returning teachers. Fourteen years ago native teachers and evangelists were first sent here from Bolenge and today the mission is beginning to reap the first fruits of one of the greatest harvests of all time. So fierce are these Ubangi peoples that the government has been forced to leave them practically untouched. Only a few of them along the Ubangi River pay any tax.

We had on board two medical assistants, trained at the hospital in Bolenge by Dr. G. J. P. Barger, and entrusted by him with carrying certain medical help to their own people, chiefly injections of neosalvarsan for yaws and for syphilis, the dreaded scourge of black and white peoples. These boys regulated their doses, handled the money receipts, made the treatments and kept accurate concise records of the hundreds of cases that they treated at the various river villages where we stopped.

We had known that they were making injections all the way up the river, but had paid little or no attention to them until the steamer pulled into Imese on the return trip. The appearance of the boat on the way up had given the natives a chance to advise the interior by drum and by messenger of the coming of the wonderful medicine, neosalvarsan.

We pulled into Imese with the last tinges of a short tropical dusk. On the bank was a tremendous crowd of savages; all the tribes from near and far were represented. They had gone to Imese to be healed. When this was made known to us we sat down to our supper wonder-

ing vaguely just how the boys would take care of this crowd.

Bonbongu, the lad in charge, and originally from near this place, Botai, a Nkundo young man, his assistant, and a Christian teacher, Moula, who had formerly worked in the hospital at Bolenge and who was again returning there, soon went ashore. Not long afterward we heard a great confusion of voices screaming and shouting, and the indescribable sound of an uneasy, restless crowd. Immediately, fearing trouble, we went ashore. We fought our way around the crowd and came to a piece of native fencing about twenty-five yards long; on one side was a table, on it a lantern, some sacks, a chest, some papers and a pencil. Bonbongu the competent leader was seated at it, and on each side was one of his assistants. On the other side of the fence was a roaring, screaming crowd of cannibals, all indistinct in the lantern light, ulcerated, with noses gone, faces eaten with syphilis, legs gnawed away and sloughing from yaws, babies just one mass of ulcers, emaciated sleeping cases, men, women and children, shouting, screaming, milling and scuffling and, worst of all, reeking with rancid palm oil. The barrier was a mass of hands, and all moving wildly, thrusting knives, spears, dead fish, ancient meat, live chickens, ducks and kids under the boys' noses, reminders of a time when the medicine would not go around, and special inducements were offered to win first chance at treatment.

Bonbongu, utterly unable to proceed under the circumstances, dispatched to the ship a terrified messenger who returned with the black engineer, Ekeba, big as an ox and grinning, accompanied by six of his wood carriers. Bonbongu issued a rather curt command, and Ekeba and helpers fell upon the cannibals, driving them from the barrier. Silence came al-

most immediately, to be soon broken by groans.

Within ten minutes a semblance of order was established and the women were given the first chance. Here they pressed through the barrier in a dense crowd, shouting, crying, screaming, holding babies, dead fish, eggs and money in their hands, fired by one motive, to get relief and the first.

Quickly, remarkably quickly, the boys caught their names and tribes and villages from out of the uproar, wrote them down and counted in the money, 15 francs, which each paid for his injection. A push from the grinning Ekeba made a vacancy for a new one. They came in done up in kum cloth and plantain leaves, so tightly that in each instance it had to be cut. Finally the women were through. Then came the men, so unruly and frenzied that they threatened at any minute to overthrow the barrier. Ekeba and his police squad made frequent sorties among them systematically knocking down the trouble makers. Some of these poor devils were so excited with disease that they were loathsome, though I am not at all squeamish, the sight and stench of one or two sent me reeling with nausea.

At one o'clock at night the lists were complete and the medical boys made their way to the boat, weary, covered with sweat and palm oil, besides things worse than either of these. They caught a short nap and at 5 o'clock in the morning went ashore with the injection apparatus, neodiarsenol, whose fame had caused people to come as far as a two week journey.

A table, a pressure-cooker sterilizer, a bucket and a chest made up the outfit. The pressure-cooker sterilizer was hung over a camp fire stake over the fire, the table was put near by under a tree. It was not yet daylight. The sick, pacified, mute, but tense with hope, gathered round. And soon, with the last night's list in hand, a bottle of reboiled distilled water, a bottle of iodine and neatly rolled swabs, Bonbongu and his assistants were ready to proceed. By this time the cold sterilizer had reached its heat and was taken from the fire and opened and its contents, a rack of ten steaming syringes, a graduate and 100 c.c. and a liter flask set out.

Quickly, neatly, the syringes were loaded with the children's doses of neodiarsenol. Bonbongu, arrayed in a clean white robe, called first the children, who were treated free. Their fathers and mothers brought them, carrying the little naked kids covered with sores, crying and blubbering. These were the hardest to treat, because they kicked and squirmed, making the injection a difficult process. Various means were tried to quiet them, the most efficient of which was employed by one of the exasperated mothers. She snatched



ing firebrand from the fire and held  
ose over the youngster's head until  
njection was complete. This evidently  
soothing because he didn't move, not  
when the injection needle pierced him.  
ter the children came the women,  
t, and for once, thoroughly awed.  
i cleaned and loaded the syringes,  
e Bonbongu and Moula gave the  
venous injections. These were made  
he rate of one every two minutes, or  
both boys, sixty an hour. Bonbongu  
sed quietly, talking to some of the  
ilites, telling them to return for addi-  
l injections when the Oregon should  
e again in six months, giving simple  
ce to the cases of yaws and other  
litions.

he same drug, neodiarsenol, is used for  
e yaws and syphilis, one injection  
dly clears up the eruption in nearly  
ases of yaws. In both conditions, par-  
larly in syphilis, more treatments are  
ised.

he boys worked quietly, never slack-  
r pace in spite of growing weariness.  
ntually they finished their last night's  
e and then added sixty new arrivals.  
e steamer delayed its departure till one  
ock to accommodate the new cases  
ing in, but the boys were advised to  
e for the worst cases first. When the  
e came when we must depart, new cases

were still turning up, so a few had to be  
left for the next trip of the steamer up  
this river.

The medical boys, utterly weary, went  
to sleep on the deck and slept till late  
afternoon. After that they settled down  
to the hardest task of all—counting their  
money and balancing their accounts. They  
seated themselves on the deck and dumped  
out four sacks and a chest of money in the  
middle. What money! .Dirty paper  
money, French and Belgian, French silver  
five franc pieces of the 70's, old Belgian  
silver francs, modern alloy francs, five and  
ten centime pieces strung on strings, and  
even one centime piece, whose value now  
is twenty-eight ten thousandths of a dollar.  
All this was carefully counted and added  
up. Despair! They were five francs  
short! Once again they counted—three  
francs short. A third careful counting  
fixed the deficit at 2 francs 50 centimes.  
Weary and exhausted they went to bed to  
sleep until tomorrow's battle.

I couldn't help wondering what was in  
Bonbongu's mind that dark night as he  
sat patiently facing some of the troubles  
of his people, working quietly, gently, in-  
telligently and honestly among them, with  
so great a power in his hand to relieve  
some of their physical ills as resides in  
neosalvarsan.

## One Day's Work

By MILDRED PRITCHETT REYNOLDS

T was Sunday morning in our jungle  
home in Kotmi. The little station is  
only five or six years old and is  
ately fourteen miles from the railway  
ion, ten miles from the nearest white  
ple and seven miles from the post  
ce. Wild pig, panthers, deer, tiger and  
er wild animals inhabit the woods  
nd about. Kotmi is a center where in  
een square miles there are about  
enty-five villages, many of them with a  
ulation of five hundred and more.  
ere is not another mission at work in  
of these, so the little story I am  
ng to tell is nothing unusual.

Mr. Reynolds was up early because he  
before him along with other work the  
ely task of making bread. Virginia  
e and I were in the mission hospital  
e sixty miles away, and if he ate bread  
ere was no other alternative. So after  
ing the bread in the back veranda to  
, he rushed off to the little mud build-  
ing which we call our church. The little  
up of Christians was there and the  
rice began. Presently Mr. Reynolds  
ked out by the door and there stood  
old man groaning, and seemingly in  
d of medical attention. He motioned  
me to sit down and kept on with the  
rice. Soon after this a Hindu woman  
ding a little child whose body was  
ered with sores, came along and stood  
ing against the door. They seemed  
be willing to listen so the sermon was  
interrupted. When the church was  
dy to observe the Lord's Supper, Mr.

Reynolds went out and explained what they  
were doing, the meaning of the em-  
blems, etc. They stood patiently waiting  
until the service was finished; then he  
took them up to the dispensary and be-  
gan some medical diagnoses.

He found the old man, who was blind,  
had stuck a piece of wood in his foot some  
days before and the wound was filthy and  
old. But after some time he fixed him  
up and sent him happily on his way. The  
little boy had one of the numerous kinds  
of itch one meets in this country, so he  
was given medicine and they started back  
to their village.

By this time it was getting along to-  
ward noon, and the little group of Chris-  
tians gathered on the banks of the little  
pond back of the bungalow, and a  
Mohammedan boy, the first convert since  
our arrival here, was baptized. We felt  
much like William Carey must have felt  
when he said, "People the caste system  
of India is strong but the Cross of Christ  
is stronger."

As the party turned to leave the bap-  
tismal waters, they were met by a woman,  
carrying in her arms a fifteen-day-old  
baby. The little body was swelled as  
tight as could be and it was a pitiful  
sight. The Sahib began to feel that he  
had reached his limit now, for what to do  
he did not know. Finally he decided to  
give it a dose of castor oil and the Chris-  
tian women volunteered some assistance  
in other ways. The woman came from a  
far-off village, so she must stay until the

baby was better. After arrangements had  
been made for her entertainment in one  
of the Christian homes, Mr. Reynolds re-  
turned to the bungalow to find the afore-  
mentioned bread all over the floor of the  
back veranda, a dog had gotten in and  
evidently had a feast of leavened bread.

In a few minutes here came a man to  
say that they had prepared a dinner in  
honor of the new convert, and would like  
to have the Sahib come. When they were  
all ready to partake of the food, they  
noticed the new convert was not on hand.  
Having searched, they found him down  
in one of the houses having a chill. The  
dinner went on while the new convert  
shivered and shook with malaria and the  
kind-hearted Sahib not only administered  
medicine, but even took the rugs off of  
our living-room floor to wrap him in.

After the dinner and also the chill were  
over, here came a little boy with pus  
running from both ears, he wanted the  
Sahib's help, which he very graciously re-  
ceived.

Thus ended one day's work which shows  
the great task before us in this new field.  
The people are kind-hearted and friendly  
and the doors are open wide. Please pray  
for us in this new and needy field.

## Another Gift for the Master

THE following letter from a guest in  
our Home for the Aged at Dallas,  
Texas, concerning her self-denial gift, is  
self-explanatory. The book referred to,  
*Songs for the Master*, is a collection of her  
poems, recently published.

Harwood #677 100 Fulton St Dallas Texas

Editors W.R. Mason and Bess Robbins White

Dear Friends

(Thus may I claim you)

By the hands of Dr Graham Shank

I am forwarding to you proceeds of the  
sales of the little book, "Songs for the Master",  
somewhat recently published. The book is  
dedicated to Missions. Fifty dollars is  
the amount. I had intended to state how  
I desired the money apportioned but have  
decided to ask you, who must possess a  
fuller knowledge of the needs of the  
various mission stations to do with it as  
God gives you guidance.

Yesterday, (Apr) I saw Dr Shank & amount  
and he said he had put it with the reg-  
ular Mission fund but had made plain  
its source. This I wish clearly understood  
as on that basis much work was shown me  
by the publishers, Powell and White of  
Cincinnati. The 5 copies I have given

away I hold myself indebted for and  
will pay to "Missions" when I am able to  
do so

My ninety-year-old hands are some-  
times useless but I hope and believe you  
can read this

Yours

Ruth Plummer

# Reproduction of "The Last Supper"

By F. E. DAVISON



"The Last Supper" reproduced on the platform of the Austin Boulevard Christian Church, Oak Park, Illinois. Charles B. Bell, the artist, stands at the left, and F. E. Davison, the pastor, at the right

**E**NDOWED with the talent of an artist, consecrated by active interest in the church, and encouraged by his pastor, Charles Bell, a lad of eighteen, was led to paint and carve a life-sized reproduction of Leonardo Da Vinci's "Last Supper." This reproduction was finished just before the Easter season of 1929 and was dedicated to the Austin Boulevard Christian Church of Oak Park, Illinois, on Palm Sunday evening. It remained in place through Passion Week, during which time hundreds of people journeyed from all parts of Chicago and suburbs to look upon the picture and feel the uplift of its spiritual message.

## The Artist

The young artist is an active member of the Austin Boulevard Church, as are also his father and mother, Mr. and Mrs. H. J. P. Bell. He has never had a professional art lesson in his life. His grandfather was an English artist and, from very early boyhood, Charles has shown remarkable art and mechanical ability. Five years ago I became interested in some miniature automobiles the boy had made. It was through this interest that I met the family and later received them into the church. More than four hundred hours of actual labor were given by this young man to the reproduction—working often until late at night.

## The Reproduction

The final reproduction was a process of evolution, starting with the possibility of producing a silhouette of the great masterpiece, to be used at an evening communion service. The vision and daring of the boy artist finally led to a table twenty feet long around which were grouped the thirteen characters in life size. Each character was painted and carved separately, and the arms and hands were so made as to stand out in relief at their proper places. The right arm of Peter was made of five different parts in order to get the full effect. The hands of Andrew stood out some six inches in front of the body. The arms and hands of Matthew as well as the left hand of Peter and the uplifted finger of Thomas led every eye to the one central figure of Jesus. The golden frame, twenty-four feet long and ten feet high, erected by the men of the church, a background of appropriate curtains, and carefully planned lighting effects, gave to the reproduction just the setting it needed.

## The Original Showing

Feature articles given by Chicago and Oak Park papers stimulated such interest in the reproduction that on the night of the original showing people were lined four abreast for a city block, awaiting the opening of the doors. The church was in darkness except for the light from a few

candles, and, when the doors were opened and people entered the church, nothing save the white tablecloth of the picture could be discerned, and that very dimly.

The program began by a reader in white robes, appearing on one of the altars, reciting from memory the Scriptural account of Christ calling the twelve apostles, followed by the choir in a room on the balcony singing, *Jesus Calls Us*. Another reader appeared on the other side of palms and read the "Beatitudes," and the choir sang, *Break Thou the Bread of Life*. Then the story of the upper room was read, followed by a brief story of Leonardo Da Vinci and his great painting. A reader then called the congregation to prayer. During the prayer all candles were extinguished, and when they were lifted from the prayer a small spotlight had been turned on the figure of Jesus. A soloist in a room behind the organ sang, *Abide with Me*, and during the solo the lights gradually illuminated the entire reproduction. An interpretation of the message of the picture followed.

The same program was repeated Wednesday evening to accommodate crowds who did not get to see the picture on Sunday evening. The church was open all day Good Friday, and there was scarcely a time throughout the whole day that there were not people in the church looking at the picture. One unknown



ger was so affected by the picture he left a gift of considerable size to the church. On Good Friday evening the picture was used as a background for a very beautiful and soul-stirring communion service. At every service there are decisions for Christ.

### The Picture's Message

During the several showings of the picture, the church and community came to understand its message. They understood that Da Vinci attempted to paint the last moments of time, and that moment was immediately after Jesus had said: "One of you shall betray me." They came to know the characters by name—that the group of three at the left end of the picture is Bartholomew, James the Less and Andrew. Bartholomew has arisen so early that he has not taken time to undress his feet, and Andrew has lifted his hands in horror, while James the Less has reached his hand over to Peter's

shoulder; that the group of three at the other end of the table is Simon Zelotes at the end, and the old man with long white hair is Thaddaeus, and Matthew, while pointing to Jesus with his hands, is turning to the older men to get their interpretation of the saying of Jesus; that the group immediately to Jesus' left is Thomas with uplifted finger, saying, "Lord, is it I?" James the Greater, with outstretched arms and a look of consternation on his face, while Philip the Greek has arisen and points with both hands to his own heart; that immediately to Jesus' right is the most significant group. Peter has reached over to talk to John, pointing to Jesus with his left hand while with his other hand he has quickly grasped a large knife ready to defend his Lord. In front of Peter is Judas, crouching as he grabs the money bag and upsets the salt cellar; that all the lines in the picture and all the interest of the picture comes to the one great focal point *Jesus*.



—S. S. McWilliams.

### Boys' Boarding School, San Luis Potosi

work but it is interesting to note that they are ambitious enough to have plans.

The aim is to make the boarding department as homelike as possible, and the boys are entering into the spirit in a wonderful way. They care for their own rooms, wait on the table, and take turns going to market with us once a week. They attend the Sunday services at the church as well as the Christian Endeavor meetings on Friday night, and how proud we are of them as we see such fine Mexican youth filing into the church together and taking their places for worship!

*San Luis Potosi, Mexico.*

### The Thrill of Preaching

WE HAVE a bazaar every week here in which we have an opportunity to preach to non-Christians. Just after Christmas I preached my first time in the bazaar and even though it was a hard task to say what my heart wanted to say because of the language, nevertheless only missionaries I think ever get such thrills as come when first we begin to preach in a new language. The other day one of the evangelists came to me and said "Sahib, here is a man ready to be baptized." We waited for a few days, then on the next Sunday we went to the water's edge of a lake near by and tried to explain to him what baptism meant, and then I baptized him. It was the first baptism which I have administered in India, and I think I was happier than he. We hope and pray that there will be many others.

How difficult it is to build up a permanent church, where almost every time a man becomes a Christian he loses all he has and must leave his mother, father, brothers and sisters, many times never to see them again, and what is worse he may have to leave his wife and family, never to eat with them or visit with them again. But Jesus is being glorified and people give all they have and come and follow him and leave father, mother, sisters, brethren and friends for his sake. This can only be done through the power of the loving Heavenly Father who suffers with us for the sins and hurts of men.

MILDRED AND HERMAN REYNOLDS.

*Kotmi, Bilaspur District, India.*

## The Boys Are Coming!

By SAMUEL S. McWILLIAMS

WHEN we arrived in San Luis in December to take charge of the boys' boarding department, just being established in connection with the English school, we found only one boy. But a week later another came, making two. In January, when classes began, came a third boy and the sixth grade teacher. The latter is a young man our mission had with his education. During January and February our family of six became fully adjusted, but with the coming of

March we were glad to have three new boys join our group. And just a few days ago one of our young pastors came to live with us. All of us missionaries are, indeed, most happy to see the dream of years coming true in the form of these fine boys and young men actually living in the new boarding school.

These boys come to us from various parts of the republic, vary in age from thirteen to twenty-one, and have different inclinations, of course. Two are in the grade school and four in secondary. Doroteo and Amado, the former from Zacatecas and the latter from the State of San Luis, are preparing for definite Christian service, having special tasks assigned to them on Sunday by the head of the Evangelistic Department, Mr. Huegel. They both play the organ and sing. In fact, all the boys sing, and they have a splendid helper and leader in Señor Muñoz, the sixth grade teacher, who is also teacher of vocal music in the secondary department. Juan, who comes from Tampico, says he wants to be a doctor, but he shows mechanical ability for he generously offered to do any little electrical or plumbing jobs about the house. Edmundo, who is a member of our church, comes from Aguascalientes. His father is a skilled carpenter and Edmundo has learned something of that trade although he says he would like to be an engineer. Agustín is from Torreón and plans to be a business man like his father. Venancio, the youngest, is from a small town in this state, and his ambition is to be an aviator or an engineer. Perhaps the fact that the aviation field is but two blocks from the boarding school may have some effect on his youthful ambition. Of course, boys of this age have the right to change their minds in regard to their life



—S. S. McWilliams.

and Mrs. S. S. McWilliams and the three boarding pupils of the new boys' boarding department, San Luis Potosi, Mexico

# From the River Plate Republics

## Argentina, Uruguay and Paraguay

By HUGH J. WILLIAMS

**S**ENOR JUAN NAVARRO MONZO, of Montevideo, Portuguese publicist and well known public speaker in Latin America, has been in Buenos Aires for two weeks giving addresses in the city Y. M. C. A. building on various phases of the Christian religion as indicated by such titles as "Today and Twenty Centuries Ago," "Christ and Modern Criticism," "The True Value of the Gospels," "Jesus of Nazareth," "The Essence of Christianity," and "What do You Think of Christ?" There has been a good attendance at these conferences, showing an earnest desire on the part of evangelical leaders and a number of "unattached" thinkers to know what the results of critical study are as given by a Latin.

Another important series of conferences is being held in the Buenos Aires Y. W. C. A. building under the leadership of Señorita Emilia C. Dezeo, a teacher of the Argentine public schools, who was selected two years ago by Dr. Mary W. Williams, head of the history department of Goucher College, Baltimore, to be the recipient of a year's fellowship given by the Association of American University Women to a worthy woman student of South America. Señorita Dezeo accepted the fellowship and has spent a very busy and interesting year studying at Teachers College, Columbia University, and visiting various cities where there was opportunity to observe the actual working of several different types of city and country schools. She has returned to Argentina fired by a great enthusiasm for the active type of school with its greater opportunity for self-expression, democracy and character development. This competent teacher is being invited to speak before various groups of people interested in education, giving the results of her year's study and observation. The Argentine government has established an experimental laboratory in psychological testing and a trial is being made in one school of the more democratic plan of pupil-teacher cooperation in a common enterprise.

Hand in hand with this new movement in public school education, and even antedating it a bit, there is a distinct movement among the evangelical churches for improvement in lesson material, teacher training, and practical work in the church schools. This is an outcome of decisions made at the Montevideo Congress in 1925, where many good things for the future of evangelical work in South America were planned, some of which are already being carried into effect. Last year, through arrangement by the Committee on Cooperation for Latin America, Dr. Wade Crawford Barclay was sent to Chile, Ar-



Sunday school classes of young men and young women of Cramer Street Church, Buenos Aires, among whom are some very promising future leaders of the church.

gentina and Brazil, to convene conferences of nationals and missionaries, where through group discussion decisions were to be reached concerning a working program for the development of new curricula material and a general toning up of the religious education activity of the continent. The permanent central committee on religious education as finally chosen, following the conferences of three regional committees, is composed of Dr. Erasma Braga of Brazil, chairman; Hugh C. Stuntz of Argentina, editorial and recording secretary; with various other individuals representing different sections of the continent and Dr. Barclay representing the Committee on Cooperation. The active work on the field is being carried out under the direction of Hugh C. Stuntz of Buenos Aires, who with other workers is developing new teaching material, discovering leadership and means of training it, looking toward a general improvement in the religious education of all the Latin American republics. The central committee has suggested a five year program with a budget adequate to realize the various aims decided upon.

Paraguay has recently inaugurated a new president who is of the same political party as the outgoing president, who was not eligible to succeed himself. The ex-president will be in the new cabinet as secretary of the treasury, which office he held previous to his election to the presidency four years ago. Two other former cabinet members are remaining with the new government, insuring a continuity of policy which has been on the whole progressive and helpful to the best interests of the republic. The foreign debt has been considerably reduced, military expendi-

tures have been held within the national income at a time when some neighboring publics were floating big foreign loans, larger armies and better military equipment. For the first time in many years Paraguay has come through a full years' presidency without a revolution. Economically the country is much better off. Advance has been made, too, in internal improvements, particularly in highways connecting the capital city with outlying towns.

At the time of the inauguration of the new president the pope sent his official representative with the particular plan of creating an archbishopric for Paraguay, thus giving the Roman church in Paraguay independence from the church organization in Argentina with which the Paraguayan church has been identified since Spanish colonial days. Inasmuch as the Roman church is the state church in Paraguay, this new proposal must be passed upon by the Paraguayan Congress. Considerable opposition has been made by a small group of representatives, supported by a section of the labor party and a considerable number of "free thinkers." Serious difficulties have been difficult because of the demonstrations made by Catholic supporters of the resolution seeking to nullify the efforts of the opposition. The proposal is still being debated in the congress while the pope's representative stays on in Paraguay's capital. The opposition to this strengthening of Romanism in Paraguay is an indication of the feeling which is developing with Argentina and Paraguay as well as with other republics which still have the established church, to follow Uruguay's example in a complete separation of church and state.



# Station UCMS Broadcasting



**L**ETTERS from India bring news of the marriage of Miss Mary Hill to A. R. Pollard, superintending engineer of the Bilaspur Circle Irrigation Department, on March 27 at Bilaspur. Miss Hill has served one term with our mission in India and as her time for furlough is due, she plans to come home with her husband by way of the Pacific, stopping points in the United States before going on to Mr. Pollard's home in England. From there they will return to India.

Word was received in April of the burning of the steamer "Illinois" on the Congo River near Mondombe, Africa. During the eighteen years that we have been operating steamers on the Congo River is the second major accident. Some years ago the steamer "Oregon" sank near Longa Beach, but was successfully salvaged. For many years the natives have had complete charge of the operation of these steamers. This is a good record. Regarding the burning of the "Illinois," Dr. Earnest Pearson writes as follows:

"Yalusaka had again called for help, one of their agents there had pernicious malaria and had been delirious for two days when I got there. I stayed with him two and a half days and left him slowly improving. We got back with the boat just at dusk and some hours later were awakened by the



There is the group which is responsible for the Youth features at the Seattle Convention in August and the Washington Convention in 1930. It is the Executive Committee of the Youth Convention and other helpers which met at headquarters in April. On the back row, from left to right, is Robert Burns, president, William Chen, Cleo Blackburn, Virgil G. Cynthia Pearl Maus, O. T. Anderson; front row, Bernice Andrews, Grace Holway, secretary-treasurer, Tom Giltner, vice-president, Imogene Poltom, Gertrude Ball Hopper, A. C. D. Gordon.

yelling of the natives to find the whole boat in flames. We at once formed a bucket brigade but could do very little to check the conflagration and all the woodwork,—cabins, floors, ceilings, etc.—went up in smoke. Even the patent fire extinguishers must have gone the same way for we couldn't find them afterward.

"It's difficult to say just how the fire got started but it must have burned slowly. It makes us all heartsick to look at the wreck now. Bombenga lost quite a number of things which he had left on board. We lost a box of medicines and equipment, and, most valuable of all, my microscope.

Dr. and Mrs. D. S. Corpron, missionaries to China at home on furlough, have left New York where they have been in school the past year, and are at home with Mrs. Corpron's mother, Mrs. A. R. Chapman, 3631 Brayton Avenue, Long Beach, California.

Mr. and Mrs. M. H. Duncan sailed for China on their way to Batang, Tibetan border, on February 23. Three weeks later war broke out again in Central China and there was grave concern as to whether they could get up the Yangtze or not, on their long journey. In fact the State Department at Washington advised that a cable be sent them asking them not to start from Shanghai. However, before the wire could reach them they had sailed on a Yangtze boat and the message did not reach them until they were in Chungking, about twelve hundred miles up the river and well beyond the war zone. From there the United Society received a message from them stating that they had gotten that far safely and that the road on toward Batang seemed to be fairly safe. Chungking is the point where they usually leave the river for the long stages overland, occupying about forty days. Sometimes part of this journey can be made by water.

If all goes well, the Duncans will probably reach Batang some time in June. The situation on the station has been difficult and Mr. and Mrs. Duncan were anxious to reach their destination at the earliest possible moment. Thousands of friends will be remembering them on this long, difficult journey to the land of their love.

We have received word that it was Miss Ina Smith's father who died February 18, at Perkins, Oklahoma, instead of her mother as mentioned in April WORLD CALL.

We are happy to have in the headquarters office two young ladies from Auckland, New Zealand, Miss Constance Creamer and Miss Jean Dick, who met President and Mrs. Burnham dur-

ing their stay in that country and were so delighted with descriptions of America that they decided to visit it for six months or a year. They are making their home with the Burnhams and are fitting in happily with the office group.

Miss Cynthia Pearl Maus took part in an interesting Christian Quest Conference in April at Hiram College attended by over one hundred young people from



Dr. and Mrs. L. F. Jaggard and children arrive at the Missions Building after their long trip from the Congo, Africa. They will make their home in Indianapolis during their furlough time. In the picture at the rear is Mrs. Candace Lhamon Smith, Mrs. Jaggard's mother, formerly a missionary in Japan.

Northeastern Ohio. Among other leaders present were Harry Munro, Gaines Cook, Paul Rains, Raymond McLain of Alliance, Ohio, and George A. Bellamy, head of the Hiram House of Cleveland.

Among new missionaries going to the field this summer are Mr. and Mrs. Harold E. Fey of Hastings, Nebraska, who leave June 7 from San Francisco for Manila, Philippine Islands, where Mr. Fey will teach in the Union Theological Seminary and act as pastor of our Taft Avenue Church whose membership is comprised largely of students attending the Seminary.

Mr. and Mrs. Fey are both unusually fitted for this work. They are graduates of Cotner College and have studied in the East, Mr. Fey at Yale Divinity School and Mrs. Fey at Hartford. They have served the church at Hastings since 1927, and are young people of consecration and ability.

Twenty Negro preachers were brought together by Jesse M. Bader for an evangelistic conference during April at Edwards, Mississippi, for discussion of their common problems, aims and methods. They were entertained at Southern Christian Institute, the meeting being held in the chapel of the Golden Jubilee building. Mr. Bader also held an evangelistic conference at Princeton, Kentucky, during the month, attended by twenty-five preachers and fifteen laymen from Western Kentucky.

# Board of Education and Work of Our Colleges

## Kappa Beta Convention

THE fourteenth annual convention of Kappa Beta, national organization of university women of Disciples of Christ, was held in Lincoln, Nebraska, April 5, 6 and 7, with members of Theta Chapter of the University of Nebraska as hostesses. Fourteen official delegates representing the seven chapters of Kappa Beta were present, together with a number of visiting delegates.

The chief addresses of the convention were given by G. I. Hoover, Indianapolis; Mrs. J. David Arnold, Manhattan, Kansas; Miss Genevieve Brown, Indianapolis, and Dr. Ray E. Hunt, Lincoln.

The new officers elected for a period of two years were Ruby Peterson, University of Kansas, vice-president, and Gertrude Hines, Butler University, treasurer. Grace Goslin, University of Missouri, president, and Genevieve Miller, University of Nebraska, recorder, continue in office for another year. G. I. Hoover was reelected as a national advisor and Genevieve Brown as national chaplain.

The convention voted to make an annual gift through the United Christian Missionary Society to the work of Mrs. Frederick L. Rowe, a charter member of the Iota Chapter at Butler University, who with her husband is now engaged in missionary work in the Congo. A petition for a chapter of Kappa Beta at the University of Ohio was granted and Kappa Chapter was installed at Athens, Ohio, by the national president on April 13.

Because of the legal necessity of holding a meeting of the directors of the national council of Kappa Beta in Indianapolis in the fall of 1929, no convention will be held in 1930.

**Indianapolis, Indiana.** President Robert J. Alej has announced that Evans Wollen, president of the Fletcher Savings and Trust Company, will be the speaker at the seventy-fourth annual commencement exercises at Butler University, June 17, which will be held either in the field house or on the campus. Approximately 300 students will be graduated this year.

Dr. Cloyd Goodnight, president of Bethany College, Bethany, West Virginia, and a Butler alumnus, will make the baccalaureate address June 16.

The highest scholastic rating among men's and women's fraternities at Butler University is held by Kappa Beta, with the average of 1,827. Of the men's group



Rural church group at Vanderbilt University School of Religion

Fifth row (back): Geo. West, J. H. Boling, E. E. Watson; fourth row: Geo. Frey, Eugene Murray, W. P. Blackwell, Frank Perry; third row: B. L. Hoffman, Frank Rustemeyer, Edward Coffman, Marshall Burns, C. A. Van Winkle, Raymond Bishop, Chas. Roe; second row: W. B. Cundiff, J. M. Hoyer, Isaac Wells, G. N. Mayhew, Frank K. Dunn, E. P. Gast, O. B. Cloyd; front row: J. H. Jones, T. S. Tinsley, Miss Opal Smith, Miss Lillie Bearden, Miss Lois Omer, Ed Small, O. H. Tucker.

the Delta Alpha Pi heads the list with the average of 1,116.

**Nashville, Tennessee.** The Disciples of Christ Foundation of Vanderbilt University organized last year to supervise the ministerial training of Disciple students, has enjoyed a large support this year. Twenty-two students have been enrolled in the regular courses, nineteen being of graduate rank. Ten different states are represented by this group. Most of these students are preaching regularly each Sunday, serving churches in western Kentucky, middle Tennessee and northern Alabama. Also twenty-four of our rural preachers are enrolled for work this year in the Vanderbilt University School of Religion. Special courses are being worked out for ministers in the rural church. The third Rural Church School, held at Vanderbilt University April 2 to 12, was attended by more than 360 rural preachers. The Disciples of Christ had twenty-four representatives from nine different states in this group. Among these were four state secretaries and executives.

Disciples of Christ have three professors on the School of Religion faculty. Professor George N. Mayhew is dean of the Foundation and professor of Church Administration and Efficiency. Dr. Roger T. Noe, pastor of Vine Street Christian Church, lectures on Pastoral Theology, and Dr. Alva W. Taylor holds the chair of Social Ethics.

**Los Angeles, California.** Probably the most outstanding educational gathering ever held by Disciples on the Pacific Coast will be the Founders' Day anniversary banquet for the California Christian College, to be held at the Ambassador Hotel, Friday evening, May 10. A check for \$100 secures one of two plates at the banquet and President Braden has assurance that 600 persons sit down at the tables. The proceeds will be applied on the college's operating expenses. Dr. H. O. Pritchard, general secretary of the Board of Education, will be one of the speakers for the occasion, Charles C. Chapman, president of the board of trustees, will preside. Music will be furnished by artists in the college.

**Lincoln, Nebraska.** President J. B. Weldon of Cotner College writes: "On June 3, 1930, the college will launch the College Rocky Mountain Summer School at Sylvan Dale, Loveland, Colorado. In

beautiful mountain setting the college will conduct each year a full summer of activities consisting of an eight weeks' summer college, a young people's regional conference and a summer vacation school for ministers. Sylvan Dale will become a place of mountain summer vacation and religious assembly for people of the Christian church. There is no other enterprise in America, so far as we know, just this character. We feel sure it will have wide value for the church and will prove a great asset in the educational usefulness of Cotner College."

**Des Moines, Iowa.** The Drake University Y. W. C. A. and Y. M. C. A. sponsored a "student friendship" drive as a tag day on the campus April 18. A special chapel was conducted and four Negro girls attending Drake gave a musical program. The purpose of the drive was to raise funds for the International Student Service which promotes interracial friendship among students.

Six senior and two junior students at Drake have been elected to membership in the Drake chapter of Phi Beta Kappa. Membership in the fraternity is based on high scholarship records.

**Wilson, North Carolina.** The library of Atlantic Christian College has been growing steadily during the year and now contains 7,274 volumes. It is one of the

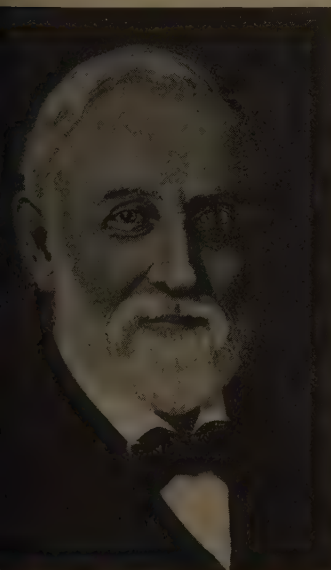


est places on the campus, for to the  
ary students go morning, noon and  
t for parallel reading, reference work,  
on literary society programs, debates  
oratorical contests. The library is  
ing a worthy contribution to college  
through the services rendered each  
ent.

ne new officers of the Y. M. C. A. in  
ntic Christian College were formally  
alled in a beautiful and impressive  
ce at a recent chapel hour. The re-  
g president gave his farewell address,  
ging the incoming president to faith-  
perform his duty in upholding the  
s of the association. The new cab-  
accepted the obligation of cooperation.  
inaugural address of the new presi-  
gave evidence that a wise choice of  
r had been made.

umbia, Missouri. "Resolved that  
examination should be abolished"  
the subject of an interesting debate  
by four members of the public speak-  
class of Christian College. The de-  
n by the judges was awarded to the  
tive side, and Miss Henrietta Park of  
e City, Missouri, on the negative side,  
voted the best individual debater.

group of thirty-three girls of Chris-  
College, under the chaperonage of  
ident Lee, took a sight-seeing trip to  
ington, D. C., and vicinity during the  
week of February. The girls visited  
points and objects of interest, one  
the statue of Lincoln in the capitol,  
h was carved by a Christian College  
Vinnie Ream. They also had the  
ure of shaking hands with President  
dge. One day was given to seeing  
York City by bus.



W. McGarvey whose one hundredth  
versary was celebrated March 1,  
by the College of the Bible and  
sylvania College, Lexington, Ken-  
tucky



Sylvan Dale, Loveland, Colorado, where will be held Cotner College Rocky Mountain Summer School

Lynchburg, Virginia. The present senior  
class with an enrollment of fifty-four is  
the largest class to graduate from Lynch-  
burg College. Members of the class have  
chosen their majors from eleven depart-  
ments. Ten seniors are majoring in Eng-  
lish; nine, chemistry; seven, history; seven,  
French; five, Bible; four, mathematics;  
three, Latin; three, home economics; two,  
education and psychology; one, Spanish,  
and one, social science.

Fort Worth, Texas. The class of 1929  
of Texas Christian University will make  
a gift to its Alma Mater of an arched  
gate over the street at one of the corners  
of the campus. The cost of the arch will  
be about \$2,000.

Work has been started on the Univer-  
sity Christian Church, just north of the  
university campus, of which A. Preston  
Gray is pastor. The first unit of the build-  
ing, which will include the auditorium, will  
cost in the neighborhood of \$125,000.

## One in Purpose

LYREL G. TEAGARDEN, who car-  
ried on alone at Luchowfu, China,  
for several months after her return to  
that country last fall, writes that the  
Christian women of that city observed the  
World Day of Prayer, following the gen-  
eral program sent from the Federation of  
Woman's Boards of Foreign Missions in  
this country. They spent several weeks  
in preparation and the material was trans-  
lated into Chinese by Miss Djen, one of  
the teachers in the Coe Memorial Girls'  
School. Miss Teagarden says: "Between  
sixty and seventy women were in attend-  
ance. Mrs. Hung, one of the Bible  
women, acted as leader. Many of the  
Christian women led in prayer, joining  
their thanksgiving and petitions with the  
others over the world. Besides praying  
for the definite objects set forth in the  
program, they had a special period of in-  
tercession in behalf of their own country  
—the new government in this time of  
crisis, the national leaders, the church in  
China, the suffering people in the famine  
stricken areas of the North.

"The service was one of great blessing  
to all who attended. Many of the women  
have been through much suffering during  
the last two years. Some lost their pos-  
sessions at the time of the war. Some,  
while Luchowfu was the scene of fighting,  
had to flee with their children to the coun-  
try where, dressed as peasants, they took  
refuge in humble huts until the worst of  
the danger was over. The wife of one of  
the pastors gave birth to a child the day

that the fighting began. In the midst of  
bursting bombs and flying bullets her hus-  
band carried her out of the hospital on  
his back and hid her, with the newborn  
baby, in a rude dugout that the Christians  
had prepared in the hospital compound.

"Through all these difficult times the  
Chinese women were strengthened and com-  
forted by the knowledge that their sis-  
ters in other lands were continually pray-  
ing for them, and on this World Day of  
Prayer they met together with joy."

## Railroad Rates to Seattle

CONVENTION attendants having resi-  
dence in the territory east of and in-  
cluding El Paso, Texas; Albuquerque, New  
Mexico; Ogden and Salt Lake City, Utah;  
and the state of Montana, should purchase  
summer excursion tickets, which must be  
validated at Seattle before starting on re-  
turn trip. Return trip must begin not  
later than one day after date of validation,  
and must be completed prior to midnight  
of October 31.

Persons residing in Washington, Idaho,  
and Oregon, should purchase round trip  
identification certificate plan tickets, on  
sale August 5-10 inclusive, and good for  
return up to August 17, under which a  
round trip rate of 1½ times the regular  
one way fare may be had. Make appli-  
cation to the undersigned for necessary  
identification certificate, accompanied by  
self-addressed, stamped envelope. Persons  
in Arizona and California should purchase  
sixteen-day summer excursion tickets.

For further information, apply to  
Transportation Sec., H. B. Holloway.

# Glimpses of the Religious World

OF THE awards recently announced by the Carnegie Hero Fund Commission, one went to Henry Potter, Jr., a Negro boy of thirteen who saved a ten-year-old companion from drowning, and another to the widow of John Crockett, colored, age forty-six, who died in the effort to save the life of another worker threatened with suffocation in a well. In recognition of his heroism the colored boy was given a bronze medal and \$1600 for educational purposes, while to the widow went a silver medal and a monthly allowance extending over a number of years.

In the cemetery at Lexington, Virginia, there is a gravestone with the following inscription: "David McKinley. Died 1854. Age about 70 years. Erected by Peter Fleming, his former slave." A few feet away there is another stone, erected to the memory of a slave who is buried in the family plot of one of the old Virginia families.

Over a million people were helped by the Travelers' Aid organization during 1928, the yearly report shows. Of these, 47,000 were between 16 and 21 years old, traveling alone, many of whom were leaving their homes for the first time to seek employment, and of them, 3,784 were returned to their homes. Although the bulk of its service is giving advice and information, material aid is likewise extended. Of those helped, 522 were given medical service, 19,975 were extended financial aid, lodgings were secured for 45,000 and transportation obtained for 8,589.

After August 29, 1930, the voice of Dr. Charles E. Jefferson will no longer be heard at Broadway Tabernacle, New York, where he has served as pastor for nearly a quarter of a century. His resignation comes, not because he is "sick in body or weary in mind" but in order that he might close his pastoral career with health unimpaired and with his intellectual force unabated. Dr. Jefferson expects to devote his time following August 29, 1930, which is his 70th birthday, to writing and occasionally preaching in pulpits in various parts of the country.

During the present academic year there are 9,113 students from other lands enrolled in the educational institutions of this country. Canada leads with 1,173 students; China follows with 1,109; Japan 814; Philippines 804; down to one each from Abyssinia, Afghanistan, Bahama Islands, Burma, Mesopotamia, Malta and Paraguay. Altogether 101 countries are represented. The enrollment of foreign students is highest at Columbia with 873; the University of California has 651; New York University 462; University of Washington 326; Harvard 298; Chicago 266;

Michigan 265. Twenty different institutions have enrolled as many as 100 foreign students.

Increased receipts from living donors of \$153,117.67 over the previous year were reported for the fiscal year just closed by the Presbyterian Board of Foreign Missions. The increase is the first recorded since 1924.

Receipts for the last two days of the fiscal year, were recorded at \$259,381, nearly double the amount received on the two days corresponding a year ago.

The fiscal year started with a deficit of \$293,000. Retrenchments made at that

All the members of President Hoover's cabinet are churchmen. Their church affiliations are as follows: Henry L. Stimson, Secretary of State, Presbyterian; Andrew W. Mellon, Secretary of the Treasury, Presbyterian; James W. Good, Secretary of War, Presbyterian; William Mitchell, Attorney General, Presbyterian; Walter F. Brown, Postmaster General, Congregationalist; Charles Francis Adams, Secretary of the Navy, Unitarian; Lyman Wilbur, Secretary of the Interior, Congregationalist; Arthur M. Hyde, Secretary of Agriculture, Methodist; Robert P. Lamont, Secretary of Commerce, Presbyterian; James J. Davis, Secretary of Labor, Baptist.

## The Market Place

BY HELEN WELSHIMER

Life is a market place, what would you buy,  
A lilted song, or a raspberry pie?  
A handful of stars—they are high,  
they say,

Only a few have the price to pay.

Courage? But Oh, when the brave drums play  
It's hard to respond and march away.

Patience costs much and faith is dear

All of the world is offered here.

Love comes with pain, but her market stall

They say is the biggest and best of all,

Once in awhile a vision's for sale,  
Or a child will purchase a fairy-tale.

Life is a market place, what will you buy?

A silver dream—but dreams come high!

Tinsel glory is very low,  
Watch awhile where the people go.

time, combined with the increase in receipts, have enabled the board to wipe out the entire deficit and to lay plans for an increase in its missionary work during the coming year.

The Federal Council of Churches comes forward with the statement that last year in the United States the average contribution of the churchgoer per Sunday was five cents. New Jersey is the most liberal state according to the same authority. The churchgoers there gave twelve and two-tenths cents a Sunday. In the Carolinas, Virginia, Washington, and eleven other states, the churchgoers averaged less than five cents per Sunday.

As is well known, fiction holds first place in the output of literature by publishers the world around. What is not well known is that books on religion occupy the second place. There were titles of that description last year issued in America alone, according to the figures given in *The Publishers' Weekly*. Although religious books have always bulked large in the annual publishing output, the significant thing this year is the unusual number about Jesus. Scarcely a month passes, says the *Weekly*, that does not bring a new life of him or a study of his personality and teachings.

The venerable Tong Shao-yi, former Premier in a Peking régime, personal friend of President Hoover and now high advisor to the State Council of Nanking Government, is to be one of the first Chinese to be admitted to membership in the American Club in Shanghai. His name was the first proposed when the club recently decided to take this revolutionary step. For years there has been unwritten law not only in the exclusive American Club but in the other foreign clubs in this city and elsewhere in China as well as throughout the Orient, to restrict the membership to foreign residents. Others proposed for membership are the well-known banker, K. P. Chen, and Assistant Commissioner of Police in the International Settlement, C. M. Yao.

Thieves have looted the famous church of Aghia Lavra in the Peloponnese, Greece, carrying off among other precious things a jeweled Bible of great historical interest. On this Bible, the Greek patriots of 1821 swore solemnly that they would fight the Turks to the last and create a free and independent Greece. With the passage of time the volume has become an object of veneration. The Bible was a gift from the Empress Catherine of Russia. Apart from its priceless historical and sentimental value, the book is inset with more than a thousand diamonds and other precious stones, which gave it high intrinsic worth.

(Continued on page 62.)



# Coming Into Her Own

By MISS CLEMENT

Head Mistress of the High School department of Burgess Memorial Girls' School, Bilaspur, India

THE girlhood of India is a subject of vast importance in the present century of Indian civilization, for there is a wide awakening for the emancipation of womanhood from harmful social customs.

The movement for the spread of primary education for girls was started by Christian Missions. They had to undergo much trouble and difficulty in getting students willing to learn. To-day the inspectresses of schools give aid to the girls in government primary schools at the time of their inspection, in order to encourage them to come to school. Another allurements was the teaching of sewing, knitting, etc. At first only the poorer classes showed inclination to learn, while the higher classes closed their doors against them. I have heard that it was the prevalent belief that if a girl ventured to learning and writing she was sure to become a widow soon after her marriage. As girls preferred to remain illiterate rather than run the risk of losing their husbands.

There are women in India today who attend conferences, deliver lectures, enter into debates and discuss questions of widow remarriage, intermarriage, equal marriage and various other subjects of a similar nature. They have begun to demand equal rights and privileges as men, to enter public assemblies, legislative councils and municipal councils. The All-India Woman's Association is making keen and vigorous efforts to establish leagues and branches in all important towns with noble and laudable aims and objects for the progress and improvement of the condition of women. Now we find Indian women who are principals of colleges, members of the senates of universities, doctors, lawyers, ambassadors, like Sarojini Naidu, athletes and managers of circuses, like Tarabai. There is an Indian Christian lady who is a member of the legislative council of the United Provinces. Noticing such a wide awakening among the women of those communities who, not long ago, were regarded as no better than animals to be kept under useful service or as mere ornaments and pictures to adorn the drawing room, it follows that there is an urgent need for Indian girls to be prepared by training for future prospects.

The birth of a girl in most families is regarded as a season of rejoicing as that of a boy. Even in India there are certain communities where the parents of girls demand large sums of money from the bridegroom and they rejoice at the birth of a girl. But the life of such a girl is made miserable, as she

is generally given in marriage to a person far advanced in years. The chief reason why the birth of a girl is detested and looked upon as a curse, is due to the evil custom of large dowries. In Northern India infanticide was very prevalent among some of the higher classes as late as the early seventies of the last century, so much so that strict legislation was enforced to suppress the evil. The cruel and vicious custom of polygamy was another source of grievance to poor innocent girls, as well as early marriage and lifelong widowhood. Education and civilization are gradually



Main entrance Burgess Memorial Building, Bilaspur, India, where Miss Clement is the head of the school

driving out such harmful customs and the education of women is stepping in to rescue girlhood from the clutches of the miserable condition. There are stray teachings in the Hindu Shastras enjoining good treatment of women and to regard them as devas or goddesses, but later teachings introduced seclusion, illiteracy and other such evil customs, for we read the names of learned women in olden times as Lilavati and some of the poetesses of the Vedas.

In spite of great changes there are many dark pictures of Indian girls and women. There are many who are crushed down by the yoke of custom and tradition. India needs to get away from the fetters of *dastur* (custom), which keep her at a standstill and make her the unchanging East. Other impediments are early marriage, superstitious belief and the purdah system. The purdah sys-

tem prevails chiefly among the Mohamedans and the upper classes of Hindus. Hundreds of women do not want to come out, because they are absolutely ignorant and many others do not know anything different. On the other hand many Indian women who are in purdah are pining to come out. Except for this, many of the upper class women are very comfortable. It is for the poorer classes in towns that purdah is so hard, for the women have not much room to move about and they develop tubercular trouble. I am thankful to say that there is a good deal of agitation everywhere in India against these evil customs under the leadership of educated women like Mrs. Naidu and Miss Amal. Two years ago Attya Begum a well-known Indian woman in North India went about giving lectures on abolishing purdah. The Ranees of Jashan who was in England with her husband a few months ago when the conference on the Indian States was being held, explained to an English woman what freedom meant to her. She said, "When I was ten years old I was put in purdah. That is the usual age, and it was just a matter of course. I always resented purdah, but I obeyed because I thought it must be done. But my father was most broad-minded. Then I went to Queen Mary's College in Lahore and we played games, basketball and tennis and even football and there was no more purdah for me. My sister and I were considered very progressive, and others looked down upon our modern ways—but we went on. My husband was also out of the purdah system. That is why my people chose him for my husband, otherwise I would not have married. It would have been terribly hard for me to go back in purdah. I know several educated girls in purdah. Their husbands like it, and they think it is not worth while making trouble. All the educated girls want to come out but they say, 'It will hurt grandfather, why do it? We can wait a little!'" There is a good deal of truth in the Ranees' words. Many an educated girl remains in purdah because she does not wish to create trouble or displease her elders.

The joint-family system of India has a number of advantages, but it has certain serious disadvantages. It teaches children, both boys and girls, to respect and love elders and superiors, to help relatives and kinsmen, to be hospitable to strangers and to be charitable to the poor and needy. The girls learn to be obedient and respectful to their elders and submissive to their husbands. The secluded life of subjection and dependence makes them humble, meek and mod-

est. On the other hand the joint-family system has many serious defects. A young wife often has to suffer tortures at the hands of her mother-in-law and her sisters-in-law, and quite often she is the drudge of the family. She loses her independence, becomes dull, has no power of initiative, and there is a physical degeneration. Among the poorer and lower classes the joint-family system is not so great, and thanks to education it is disappearing from higher classes also. In homes where the woman is educated she often likes to live alone with her husband and children.

In India it is prevalent belief that a woman cannot look after herself. In her childhood she was looked after by her father, in her youth by her husband, and in old age by her son. Indian women exercise great power in the home. The mother is looked upon by her sons as worthy of adoration and respect. A son usually falls at her feet when he leaves the home to go anywhere. The daughters-in-law are always in dread of their mothers-in-law, and yet these women have had no preparation for the power they exercise. They are not at all equipped for their responsibilities. But these conditions are improving everywhere and certain Indian mothers are so well educated that they are not only interested in the education of their own children, but are exercising great influence in public institutions. Indians in ancient as well as in modern times have always extolled the virtuous and devoted wife and the ideal mother. Sita was the ideal wife who shared all her husband's sorrows and trials and remained true to him to the last, in spite of the hardships and the tests she had to undergo.

Let us now turn to the illiterate masses of Indian women who are found in the villages and in many dark corners of India. How very different they are from their educated sisters who are holding positions of responsibility, and some of whom have had foreign education. These have made no improvement on their great-grandmothers and are the slaves of "old world ideas" as Mr. Shastri said a few weeks ago in his lec-

ture at the women's club at Johannesburg. These have no desire to improve themselves at all. Many low caste people who have become Christians seem to have absolutely no desire to improve their conditions. Girls who receive some education in schools go back from those schools and live the same low lives as they did before, and all they learned seems to be forgotten. Their home lives must be changed and their relatives must be uplifted. Then alone can changes be seen in the lives of these girls. Very often the change is so slow that it is disappointing, but the change is bound to come, for civilization has been the product of Christianity all over the world, and I fully believe progress in India owes much to Christianity.

India is the land of contrasts, and this is very well seen in her girlhood. There are daughters of very wealthy rajahs and noblemen who have all that wealth can purchase, and there are poor girls who work on the field or by the roadside. There are girls of very high intellectual ability who have beaten European and American girls in university examinations, and there are the ignorant village girls, and often we find girls who come between these contrasting types. An Indian woman is often looked upon as being inferior to a Western woman of the same intellectual capacity just because she is an Indian, but there are Indian women who are influencing Western thought just as there are Western women who are influencing the thoughts of the Indian people.

Even in India woman is doing things which man considered his sole right. Those Indian women who figure among the great women of the world must keep on making more progress to keep up with the rest of the civilized world, and those who are far behind them must strive to reach up to them. Advance for Indian women must be slow and steady, or else it may lead to disastrous results and the pendulum be swung to the other extreme. There are good points in the East as well as in the West and the good of East and West must be adopted for the uplift of India's girlhood.

Western style spring costumes. They were all, both young and old, there because of a deep indwelling of that spirit which will surmount every obstacle in behalf of the helpless, because they believe in God and humanity.

The president, Mrs. Kozaki, wife of a Tokyo Christian pastor, expressed the gratitude of all that their husbands and families were not only willing but eager for them to give of their time and strength to this work, and said that if it were not for Christian husbands, Christian wives could not do much.

In her opening address, Mrs. Kozaki called the members to a renewal of the faith, reminding them that after the friends of the paralytic had surmounted terrific obstacles in their efforts to bring the helpless man to Jesus, then it was that Jesus, *seeing their faith*, granted him forgiveness and healing. She besought them to not lose sight of this truth, that after all, *faith* is the victory.

The meetings were characterized by dignity, adherence to parliamentary usage and Christian grace, which were all a joy to see. A constantly glowing zeal pervaded all the sessions, fed by sacrificial devotion and restrained by good sense.

I assure you that the voice of youth was heard as well as the voice of age in the convention, as in conventions all over the world in these recent years. For instance when a change of policy in regard to the young people's work was being discussed and it was suggested that the present department which is conducted by and for young people be made a part of another department, a young Japanese woman came stood up and, when recognized by the chair, said, "I do not intend this to sound rude but I should like to know what you expect to happen to this work which you are no longer able to do it. Younger women need more scope for activity rather than less, if we are to take our places in the years to come."

Besides congregational singing there were three songs by Mrs. Nozaki of Korea recently returned from her studies abroad. Her magnificent rendering of the Hallelujah City made some of us older missionaries hang our heads with shame when we remembered that we once were wont to say that the Japanese would never be able to appreciate or render our Western music.

One of the most delightful experiences of the fellowship dinner on the first evening of the convention was the privilege of seeing Mrs. Neeshima, widow of Joseph Hardy Neeshima, founder of Doshisha University. She sat in the place of highest honor, a tiny old lady of eighty-five, with her ear trumpet and her radiant smile, as beautiful an example of Christian old age as the world can show.

We who were privileged to attend this inspiring convention came home grateful for the early missionaries who had built their lives into the life of Japan, grateful for the fruitage we have seen, grateful for the opportunity of building our lives into the life of Japan in this strategic day, and grateful for what the Lord is going to do for Japan in the years to come because of the faith of these women.

## The Japanese W. C. T. U. Convention

By MRS. WILLIAM H. ERSKINE

THE thirty-eighth annual convention of the Japanese Women's Christian Temperance Union met in the Doshisha Girls College Gymnasium in Kyoto from April second to fifth. There were about one hundred and fifty delegates, coming from all parts of the Empire, from Manchuria, Formosa, Hokkaido, as well as from every prefecture of the main islands.

About twenty-five of these women were under thirty, about the same number were over sixty, and the remainder ranged between these ages, and were evidently women of families.

It must be that many of them are second generation Christians while some of the younger ones are third. There were ten foreign women present, all missionaries, nine of whom were full delegates with rights and privileges. The meeting was conducted in the Japanese language throughout, and the Japanese women managed all its affairs. Be it understood, however, the we, the foreigners, were cordially welcomed and given every courtesy.

Among the Japanese women, there were old ladies with white hair done up in the old-fashioned little curly-cue in the back. There were young ladies in the latest



## An Example Worthy of Universal Imitation

NE of the big and difficult phases of organized missionary work is of promotion, the securing of the necessary to carry on the work. organization and a staff must be obtained to encourage and lead people contribute toward the maintenance extension of the Kingdom of Christ the world. A refreshing exception his rule is that of an Ohio layman. does not wait for somebody to write him or to visit him in order to in- t him in making his offerings to Lord's work. He does the writing he does the visiting himself.

and his wife were in Los Angeles April when the International Con- vention was held in Columbus, Ohio. wrote one of the secretaries of the ed Society, enclosing his check for saying: "We will not get to the ternational Convention this year. se put the enclosed check on the ction plate Sunday afternoon at the union service."

read in WORLD CALL something at the new building for the chil- 's home in Atlanta, Georgia. Im- mately he sent in his check for 0, saying: "The children must be d for and you cannot build with- money." A few weeks ago he wrote he and his wife were going on a e trip through Florida and the n, and that he would like informa- as to the exact location of the chil- 's home in Atlanta, and the home e aged at Jacksonville, Florida, e they desired to visit them. The was made and before they left At- a he handed the treasurer a check \$500. A few days later, writing San Antonio where they were tarry- for a few days on the way to Cali- a, he expressed his appreciation of home at Jacksonville, Florida, and e. "There seems to be a chance to d some money to good advantage e. That home appears to be in need a number of things, dishes for in- ce. Please advise me about these s, how much each of them will cost.

If the entire cost does not run too high I will undertake to interest someone with us and together we will endeavor to provide for these needs; at least, a major part of them."

This brother's interest is not limited to one phase of the work of the king- dom. It begins in the local church and extends around the world. He and his wife have a universal interest and are giving that interest a full, free, volun- tary support. The universal adoption of this plan would usher in a new day in missions.

—J. H. MOHORTER.

## Drops of Prayer

AT A RECENT meeting of the eld- ers of the church they made plans for the year's work. It is so heart- ening to see them looking ahead and planning for the spiritual welfare of the church as well as the physical. One of their first plans was to arrange for Sunday afternoon prayer services in the church. After the singing of a hymn and a short Scripture the people are asked to lead in prayer, praying "drops of prayer" as Mark Njoji expresses it—translating literally from the Lon- kundo. The first service last Sunday was soul searching—perhaps not so much be- cause of the content of the prayers—but just because over a hundred people were willing to pour out their hearts in prayer for guidance, strength, wisdom, faith, and for their brethren throughout the world. Mark's closing prayer was so fine. His thought was that the plan for these prayer meetings and the gather- ing of the people was not man's plan but was the real will of God. He is thus drawing us to him constantly. He remembered the people of America, Asia, Europe (especially the King and Queen, and others in authority), all of Africa and the other lands of the world; he remembered our evangelists in the far-away places, struggling on the fron- tier with sin, superstition and the fast coming inroads of commercialism. Mark is like a pure, inspiring mountain peak shining clear and mightily above the surrounding landscape. He is a contin-

uous marvel to us because without the aid of vast libraries, without the aid of other preachers and with a minimum of assistance from the white preachers here, he has always new truths that he gleans from the Book itself and which he brings to the people so forcefully.

GERTRUDE SHOEMAKER.

*Bolenge, Africa.*

## "Being Dead Yet Speaketh"

UPON receipt of word of the death in America of Dr. Leta M. Pickett, who had served as a doctor for nearly twenty-five years in the Philippine Is- lands, an impressive memorial service was held in her honor at Laoag, attended by the provincial governor, the acting mayor and other prominent citizens, both Protestant and Catholic. The memorial bier which had been erected was covered with flowers and ferns.

In addition to tributes paid by representatives of many organizations in the province, a Memorial Fund was initiated, the interest of which is to be de- voted to carrying out a program of edu- cation in religion, morals and hygiene among the children of the locality where Mrs. Pickett worked. This was a work in which Mrs. Pickett was vitally in- terested and it is fitting that her mem- ory should be perpetuated in the lives of the children. More than a thousand pesos were pledged at the memorial service, some Catholics pledging as much as a hundred pesos. The hope is to make the fund \$10,000.

## Life Annuity Bonds Make Aged Owner Care Free

AN AGED annuitant who has invested All her wealth in Life Annuity Bonds issued by the United Christian Missionary Society finds that her income from these bonds is more than she needs to supply her wants, though she spends her winters in the sunny South and her summers in the cool sections of the North. She has just bought additional bonds and writes that, so far as finances are concerned, she is care free.



Council of Women for Home Missions taken at their annual Conference held at Atlantic City, at which Mary Campbell was elected one of the vice-presidents

# Missionary Organizations

## Woman's Society

1928-1929: *Witnesses to His Power*

July Topic: *Witnesses in His Care*

Worship theme: *Does God Care? Has He Power?*



Miss May F. Frick

### Witnesses to His Power

**F**OLLOWING the theme for the last year of the Pentecostal period, "And ye shall receive power . . . and be my witnesses."

The programs for Woman's Missionary Societies are called *Witnesses to His Power*. The program material is full of incidents of "Witnessing."

Miss May F. Frick of Cedar Rapids, Iowa, has assisted in the preparation of the programs for the woman's societies. Miss Frick will continue through the year the preparation of the devotional thought for *WORLD CALL*, which will be used by the woman's societies. Miss Frick has been a member of the Executive Committee of the United Christian Missionary Society for three years, president and active worker in her local society and a district secretary. She has been active for years in the League of Intercessors and has a real message which we need this Pentecostal year.

#### The topics for 1929-1930

July—*Witnesses to His Care*.

August—*Witnesses to His Love*.

September—*Witnesses to His Companionship*.

October—*Witnesses to His Leadership*.

November—*Witnesses to His Strength*.

December—*Witnesses to His Nativity*.

January—*Witnesses to His Compassion*.

February—*Witnesses to His Healing*.

March—*Witnesses to His Ministry*.

April—*Witnesses to His Victory*.

May—*Witnesses to His Grace*.

June—*Witnesses to His Glory*.

## Young Matrons' Society

1928-1929: *Gates of the Nations*

July topic: *Gates of Love*

Worship theme: *Honoring Jesus*

### Gates of the Nations

**E**MPHASIZING the work among women and little children and the needs of these two groups the programs for Young Matrons' Missionary Society, *Gates of the Nations*, appear for their second year.

Mrs. Gladys Andress Six, wife of Ray L. Six, instructor in Oklahoma University, (former missionaries to China) has prepared the programs and material. Mrs. Six is an officer in her local Young Matrons' Society, is the mother of twin sons of four, and a little daughter nearing six, so has met the program problem from the practical standpoint of experience.

#### The Topics for 1929-1930

July—*Gates of Love*.

August—*Gates of Innocence*.

September—*Gates of Knowledge*.

October—*Gates of Friendship*.

November—*Gates of Brotherhood*.

December—*Gates of Healing*.

January—*Gates of Mercy*.

February—*Gates of Service*.

March—*Gates of Leadership*.

April—*Gates of Truth*.

May—*Gates of Womanhood*.

June—*Gates of Glory*.

In addition to leaflets which all societies will order for the development of their programs, much helpful material will be found in current and back issues of *WORLD CALL*. In this issue note particularly the following:

*Lazarus—Frontispiece*.

*All in a Day's Work—page 12*

*A Drake Student in Congo—page 34*.

*Program Booklets*, single \$1.10; per dozen, \$8.50; per hundred, \$6.00.



Mrs. Ray E. Six, with the "twin Six" and the little "runabout"

## Guild

Worship theme: *Service as Unto Him*

July topic: *Comrades of Love*

1928-1929: *Comrades of the Way*



—Photo by Bretzman.

Miss Helen Goodrick

### Comrades of the Way

**N**EARLY two hundred groups of business and professional women, members of Missionary Guilds, are using *Comrades of the Way*, the program studies arranged for them. This year the studies follow types of work rather than fields, four months being given to educational missions, four months to medical and the last of the year to preaching and teaching by the Bible women and evangelists.

Miss Helen Goodrick, recorder, the youngest officer of the United Society at private secretary to the president, has of her experience as a young business woman, her contacts at headquarters at local church experience, prepared the programs and materials for Guilds.

#### The Topics for 1929-1930

July—*Comrades of Love*.

August—*Comrades of the Children*.

September—*Comrades of Knowledge*.

October—*Comrades of Youth*.

November—*Comrades of Service*.

December—*Comrades of Healing*.

January—*Comrades of Mercy*.

February—*Comrades of Christ's Ministry*.

March—*Comrades of Christ's Church*.

April—*Comrades of the Glad Tidings*.

May—*Comrades of Christian Womanhood*.

June—*Comrades of the Master*.



# Programs for July

## Circle

unmarried young women 18-24)  
1930: *The Road of Strong Hearts*  
Topic: *The New Road*  
Worship theme: *The Dynamic of Wor-*

*The Road of Strong Hearts*  
Come, follow the road that leads

This road will lead us this year through crowded ways of American life where bands of immigrants await a friendly hand; to countries far and near where men and women are blinded by prejudice; to the mission fields around the world where Christian leaders seek to impart a new way of life. In other words, our year is composed of the following: Three months on the church and the immigrant; three months on the race problem; and six months on the work of the foreign missionary today and the big movements in which he is engaged.

Materials are available for the development of each monthly program.

**Youth Adventures With God**  
The worship services for the year are divided into sections of *Youth Adventures With God*, the new devotional book prepared by Mrs. Grace Pickerill, especially for the use of young people. This is one of three books suggested for use during the next six months, that you will wish to order at once.

## Planning the Program

### ROUTINGS

In order to "get somewhere" in our plans on "The Road of Strong Hearts" we must first prepare ourselves for the journey, see that everything is in readiness and that we have our directions well marked. Therefore, the suggestions each month under this heading. Follow them. They will help the Circle attain the standard of Excellence and accomplish its work in a systematic way. Promote all service projects each month.

## Points to Cover

Who travels a great distance must make many intermediate points before he reaches his goal. Hence, under the heading "Points to Cover" are given questions for discussion each month. Some capable person should take charge of the discussion period and be prepared to summarize the discussion and lead the group to definite, logical conclusions.

## Pocket Guide

The wise traveler usually carries with him a pocket guide to which he refers in doubt as to the road which he should take. Therefore, those who travel "The Road of Strong Hearts" should constantly consult "The Pocket Guide" for supplementary source material. In so doing they may make this journey one of great educational value.

## Senior Triangle Club

(For boys and girls, ages 15-17)

1929-1930: *A Good-Will Flight*

July topic: *The Spirit of Good-Will*

Worship theme: *The Dynamic of Worship*

## Brothers Are We

One day when the wise man Socrates saw two brothers quarreling, he said:

"As it appears to me, the gods designed brothers to be of greater mutual service than the hands or feet or other members which they have made in pairs; for the hands, if required to do things at the same time, at greater distance than a fathom, would be unable to do them; the feet cannot reach two objects at the same time that are distant even a fathom; but brothers, if they are in friendship, can even at the greatest distance, act in concert and for mutual benefit" (Xenophon).

So that, if we think of ourselves as part of mankind able to help each other more even than the hands and feet of one man help each other, there will be almost nothing in the world we cannot do.

## Circle and Triangle Meet

The Indiana Circle and Triangle Meet held at Martinsville, February 22-24, brought together 350 young people from the Circles and Triangles of the State. A year ago Miss Bertha Park, who had served a term as a missionary in China, was called for the young people's missionary work in the State. This is the first time that a state secretary has given her full time to the missionary organizations for young people.

Miss Park has proved the interest and the desire on the part of young people for definite missionary work.

## Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Summer Quarter—Hobbies*

## Helpful Hobbies

"Blessed is the man that hath a hobby." Likewise, we say, the boy or girl. There is no better age for hobbies than that of the I-Tri! That's why our summer programs are to be on hobbies! There are many projects in connection with the church and the community which make really delightful hobbies. You don't think so? Just wait until you follow out some of the suggestions which will come to you in the summer I-Tri program suggestions. You'll be surprised at the many things you will find out about your church, the place it is filling in the community and the larger field of service that it may yet enter. What is the budget of your church? How is the money spent? Who decides upon its use? What are the duties of different individuals or groups?

If you have not ordered the new material for this quarter, do so at once.

## Or If

You are one of these original groups which feel the summer is a time for adventuring on your own, why not take some of those suggestions in "Trails of Discovery" which you never had time to carry out, and work them over into a summer program. Perhaps you wanted to put on a carnival and make some money for one of the schools. Perhaps you wanted to work out a dramatic program including the American Indian, the Negro, the African and others which you haven't reached yet in your "Trails of Discovery."



The Triangle Club of Sutphen Mills, Kansas has been active for several years. It is a rural church and all of the girls are away in school and college. During the summer vacation of last year they held their full twelve meetings, paid all of their dues and apportionment and covered the entire year's program studies. Miss Nelle Cook, an instructor in the State Agricultural College, is their advisor.

## Devotional Study for Woman's Societies

Theme for the year 1929-1930: And ye shall receive power,  
and be my witnesses

JULY: Does God care and has he power? Mark 6:30-37a and 44

**W**E SAY we are depressed because there is so much of human suffering in the world. Who cares the most that this is true? Does God, or do we?

Is the fault with God or with us that the church is not lifting with abundant power the weight of blighting sin and sorrow from human hearts?

In our Scripture lesson today, *who was it that wanted to send the multitudes away hungry, and how was their need finally supplied?* As "the apostles gathered themselves together unto Jesus" they were eager to tell him of all that they had been able to accomplish in his name.

What was it that caused Jesus to answer them by a call to come apart in the desert place with him? Did he sense a growing satisfaction with past attainments, a tendency toward excessive self-sufficiency and thus a slightly decreasing dependence upon God? How would this affect them in hours of critical need? He would let them meet such a need at once. He would—how matchless is his wisdom!—he would let experience teach them while he was yet with them.

Jesus knew that his disciples were not hard-hearted men, or blind to the needs of those about them, but he knew that when they met new and increasingly difficult problems, they would unconsciously measure them by their former accomplishments and turn away from them defeated, rather than turn unto him with whom is abundance of power.

There Jesus stood in their midst, but they in their self-sufficiency were ready to make his decisions for him and turn the people away. "Oh! How could Jesus think of leaving his precious work to such as these to carry on? How could he do it?"

Little wonder, is it, that he felt the pressing need of the early morning hours or even the whole night alone with his Father, who really loved the world? How amazing were the results of these hours alone with his Father! How certain he became that his Father's plans for carrying on his work were ample.

Even his disciples seemed to realize the power thus received and after he went away and the magnitude of their new responsibility dawned upon them, they were willing to try his way of power. As they waited before God, a new confidence came in the strength of the partnership entered into; as they thus learned to know their Divine Partner their fears were overcome, and they were emboldened to undertake and to carry on a humanly impossible work, for and with him.

When will we learn that he cares enough and has power to help us? As he blessed the loaves and fishes by Galilee, so has he already blessed the lands where his name

is known. We have enough and to share with all those he loves and all who need him. And he will bless us yet more abundantly if we seek his source of power and heed his words; "Give ye them to eat."

"Stir me, Oh, stir me, Lord, I care not how,

But stir my heart in passion for the world,

Stir me to give, to go—but most to pray:

Stir, till the blood red banner be unfurled

O'er lands that still in deepest darkness lie,

O'er deserts where no cross is lifted high.

"Stir me, Oh, stir me, Lord. Thy heart was stirred

By love's intensest fire, till Thou didst give

Thine only Son, Thy best beloved One  
Even to the dreadful cross, that I might live:

Stir me to give myself so back to Thee  
That Thou canst give Thyself again through me."

"Prayer is the method which relates the irresistible might of God to the missionary enterprise."

"The church has not yet discovered, less begun to realize, the limitless possibilities of intercession."

"Let us pray that throughout the world there may be an increasing number of those who, fulfilling the exacting conditions of effective prayer, will give themselves to the mighty ministry of intercession that devastating failure may thus be averted and victories achieved by the releasing of the great spiritual forces of the kingdom."

"Let us pray that the leaders of the church, both men and women, by the utter extremity of the present world situation and the consciousness of human failure may be cast upon God and in unity of faith may lead his church to avail itself of the unclaimed wealth of his exhaustless resources."

## A Journey to Africa

By CHARLES H. HULME

**T**HE First Christian Church of Bakersfield, California, recently held a school of missions for six Sunday nights. The classes were each Sunday evening from 6:15 to 7:30, using the hour generally taken by the young people's societies. The text used was the *Friends of Africa* by Jean K. Mackenzie and the *Outline Study of Africa* by Mrs. I. W. Blosser.

Four simultaneous classes were formed, preceded by a union devotional program. The existing groups of Christian Endeavorers were used, with an average attendance for the juniors of twenty-four; of the intermediates twenty; the senior-high school group forty-eight and the adult seventy-four; a total average attendance of 166. Specialists went about to the various groups repeating map talks or stories of common interest to all.

The programs followed the outline very closely. A time keeper was appointed who kept the speakers to their exact time. Special persons had charge of the devotions. Two missionary playettes taken from *Camp Fires on the Congo* were given by different groups. Readings: *The Little Brown Girl* and the scenes from *The Lure of the Leopard Skin*, and similar numbers, brightened the program. One special feature was the singing of Negro spirituals by a group of colored singers under the direction of a Negro woman well known in California missionary conferences—Mrs. Pearl Winters.

Dr. Royal J. Dye spoke in the church a few weeks before the opening of the school and did much to make the success that was achieved. H. H. Guy of Berkeley was

present with us one Sunday though not the sessions of the school. The last night of the school sixty slides belonging to the United Christian Missionary Society, showing our own work on the Congo, were thrown on the screen.

The church and the people have been much helped by the school, especially the young people. The workers were highly elated at the successful culmination of their effort, being helped by no outside talent and having no one to help them who had ever had any experience in a similar school. The success of the school is primarily due to the industry and consecration of Miss Frank Warner, president of the local women's missionary society, assisted by Miss Mariana Bohua.

### "A Life of Purpose"

**W**E MADE copies of the "Life of Purpose" statement and mailed them with a personal letter to the entire feminine membership of the church here in Forrest City. We have felt very strongly the effect of that letter in every organization of the church. I believe it is not exaggeration to say that it has affected the entire spirit of the church more than any one thing that we have ever done.

We are using the *Missionary Organizations Bulletin* and are making it the basis of our executive meetings.

GRACE MASON FOGG,  
President Missionary Guild

Forrest City, Arkansas.



## Echoes From Everywhere

come

University of Nanking has received an allotment of \$600,000 from the estate of Charles Hall, of Ohio. This bequeathed a total of \$10,000,000 to twenty-one educational institutions in various countries. Of the sum allotted to the University of Nanking, one-half is to be used for the development of the physical and cultural studies, while the remainder is unrestricted, and may be used as determined by the board of directors. Only the income from the fund is to be expended, the capital fund being intact. It is probable that the University of Nanking will use its share of the funds to strengthen its departments of Chinese philosophy, sociology, economics and religion.

Said India Is  
So Hot?

There has been unusually cold weather at the end of February. The temperature in Damoh went down to thirty-two degrees or lower. Some say this is the coldest weather in thirty-five years, and that it has lasted seventy-five years. Many flowers in our flower garden were frozen. There has been a very great loss in the mission farm and garden, as well as in all other gardens. The main crop of wheat in the Central Provinces was lost. This loss of wheat and vegetables coming as it does after losses suffered last year by rust, means famine for many millions of India. The unusual cold was also felt in India as far south as Bombay, and some Indians in the north froze to death. The price of things to eat has already advanced within a few days because of the cold. An evangelist found village people grinding wheat husks for cheap grains and making bread from them. I have not yet been in India to see a famine in the Central Provinces, but we are facing one now. Famine relief must be given the people.

ANN MULLIN.

Calcutta, C. P. India.

in our  
ese Church, Los Angeles

The spirit is akin to the old time revival fervor was in evidence at our meeting in the Central Christian Church in Los Angeles on February 10. There were twelve baptisms, most of whom were adults, parents of children in the kindergarten. Two special services were necessary to accommodate the crowds, and as Pastor Unruh officiated at the baptismal service he explained its significance in both Chinese and Japanese.

The Chinese and Japanese community in Los Angeles have recently presented Pastor Unruh a new Chevrolet sedan as evidence of the high esteem in

which he and his work is held by the people.

Ben E. Watson, superintendent of our Japanese work on the Pacific Coast, is the moving spirit in the great program being carried out there. He is located at Berkeley where a notable piece of work is being done among the Japanese students in the University of California.

Interest Shown  
In Gospel Meetings

In February a meeting was conducted at our Chang Ching Lou Chapel, led by Ching Hai-po, Cheng Hung-yi, and other students of the Nanking Seminary. The people who wished to attend were not all able to get into the chapel, and the meeting overflowed into the street, where gospels and tracts were distributed. More than 100 copies of gospels were bought from our workers. Many people who heretofore have opposed the Christian movement, are now paying serious attention to the gospel. Arrangements have been made for regular preaching services twice a month.

At the Drum Tower church a special evangelistic meeting for women was also held in February. More than 100 attended. Mrs. Lee Yao-tung and Mrs.

Meetings for Hindu, Mohammedan  
And Christian Women

One afternoon we had a woman's meeting in our Community House in the town where we have a Christian family living and working among the people. All the women, Hindus and Mohammedans, of the community were invited. They came until there were over a hundred and the little room of the Community House was filled. They brought their Indian drums and we all sat on the floor and sang while the drums were played. I had taken my Victrola, a gift from my home Sunday school, and played for them some Hindustani records. They were Christian songs and some of the women said they had never heard such wonderful things. The people here are very friendly and are coming near to the Christ way.

We have organized a woman's meeting also among the Christians. One of the Bible women had an idea for the first meeting. It was to be an outdoor meeting, but the rest was a surprise. When we arrived we found them making *puris* (Indian bread) over a little fire and saw a big kettle of tea over another fire. Most of these women have scarcely enough on which to live but each had given a little flour, sugar or wood, and had done it without asking for help. Everyone was to bring a cup.



Flashlight of one of the episodes at the second showing of the "World Call" pageant, "The Mirror Blue," at Central Christian Church, Auburn, New York. The picture indicates the real thought and planning in connection with the production. A number of new subscriptions to "World Call" were secured, one gift subscription going to Seymour Library, Auburn.

C. H. Plopper were in charge of the meetings. A social meeting for those who attended was also held. The women attracted by these special meetings have become attendants at the Sunday services, so that the attendance of women is again about the same as it was formerly when the attendance of women students was larger.

Nanking, China.

LEE YAO-TUNG.

"But," I said, "you didn't tell me to bring a cup and I have come empty-handed." "Oh," they replied, "we have a cup for you, Miss Sahib." The leader gave a splendid talk and we hope it is the beginning of many more such meetings. A week later the women had charge of the Day of Prayer service in the church.

Bilaspur, India.

ETHEL SHREVE.

### Where They Prefer School to a Holiday

Colegio Hidalgo in Charcas has forty students in regular attendance while others who have matriculated are kept away by illness. There are still eleven on the list waiting to enter.

With special permission we had classes on Monday and Tuesday of Easter week. We did not know what response we would meet but the parents were glad to send the children and the children were delighted to come, thinking that they had an advantage over the children of other schools. Instead of feeling sorry about two extra days of work, they begged to come all the week.

The church work is moving forward slowly. We had special services all of Easter week, with the church open from five to eight o'clock in the morning for prayers, when the people could come and go as they pleased. Sunday was a great day and there were five baptisms.

The revolution has caused us no difficulties other than a bit of unrest for a few days and the great increase in cost of food, which is already from thirty-three to one hundred per cent higher than in San Luis Potosi.

JANE BREWER.

*Charcas, Mexico.*

### Those Helped Now Help Others

In addition to flourishing itself, the Japanese Church at Los Angeles is sending out help to others. One of the young men in the church was recently ordained to the ministry and has gone to the Japanese church at San Bernardino to lead this fine congregation, which has grown to self-support in two years time from a struggling mission started by Miss Bertha Douglass, formerly a missionary in Japan.

### A Wonderful Year At Lotumbe

Who could imagine eighteen years ago that the field of Lotumbe would be bearing such a mighty harvest? During 1928 in the Lotumbe field there were 2,300 baptisms and over 70,000 francs given for preaching the gospel.

### Mr. Bringas Keeping Busy

Pablo Bringas is utilizing his opportunity with the student group in Bangued, P. I. He is meeting three Bible study groups daily and his groups are enthusiastic.

### Japanese Interested In Kindergarten

Recent report tells of 290 yen given by Japanese friends to the Tennoji Kindergarten, Osaka, of which 100 yen was given anonymously. The full quota of pupils for this kindergarten for the term beginning April 1, was reached on January 20, and every day applications have to be refused.

### Wuhu Enjoys Dr. Cheng

Dr. Cheng Ching-Yi of the National Christian Council of China, who was one of China's delegates not only at the Jerusalem conference but at the first conference in Edinburgh, recently visited Wuhu and conducted a three-day retreat here. He delivered an inspirational address each day. His wide travels throughout China and abroad and his extensive knowledge of the condition of the church around the world, together with his great devotion and long Christian experience, made his visit especially helpful.

CAMMIE GRAY.

*Wuhu, China.*

### A Happy Easter

The work here at Mexican Christian Institute is going on in a fine way. The attendance in classes is larger than during the winter months. Our goal for Sunday school attendance on Easter Sunday was set at 175, but we had over 200. Mr. Cueva was happy. On that day we had a sunrise prayer service followed by breakfast, Sunday school, an Easter program and a baptismal service; then in the evening several more baptisms, a short sermon and a play, so we were in the church most of the day.

LEONA HOOD.

*San Antonio, Texas.*

### An Echo From Easter

While many of the guests in The Emily E. Flinn Home, Marion, Indiana, were able to attend and enjoy the regular church services on Easter, there were some who could not, and for the especial benefit of these an early service was provided immediately following the breakfast hour. They were particu-

### In Memoriam

Miss Emma Metcalf, Brooks ville, Kentucky, February 11, 1929. Charter member of missionary society. Age 79.

Mrs. Emma V. Browitt, January 21, 1929, Bradshaw, Nebraska. Secretary of missionary society.

Mrs. T. D. Raymond, March 1929, St. Louis, Missouri. Faithful member of Overland church.

E. S. Hallett, March 28, 1929, St. Louis, Missouri. Active in Compton Heights and Union Avenue churches.

Mrs. Lillie Cree, March 5, 1929, Centerville, Iowa. Member of woman's missionary society thirty years.

Mrs. Addo A. Drummond (Henrietta Farrell), February 16, 1929, Richland, Iowa. Member of missionary society and W. C. T. U. Burial at Smith Center, Kansas. Age 97.

Mrs. E. S. DeMiller (Isabelle Flickinger), April 7, 1929, Clinton, Iowa. Wife of the pastor of Central Christian Church and a great help to him in pastorates in Ohio, Illinois and Indiana, over a period of forty years. Devoted friend of our missionary work.

Frank William Craft, April 15, 1929, Warren, Ohio. Devoted member of the church. Age 67.

Mrs. Francis Barber Hopkins, February 26, 1929, Throopville, New York. Charter member of the church.

Mrs. Lemuel Carter, July 15, 1928, Harrisville, New York. Faithful member of church and missionary society. Age 65.

Mrs. Eliza Ensign, February 2, 1929, Harrisville, New York. Charter member of the church organized fifty-seven years ago. Age 87.

Elder W. H. Smith, March 1929, Oconee, Georgia. Devoted preacher of colored church.

larly happy to have with them J. Mohorter, of the department of benediction of the United Society, who delivered an inspirational Easter sermon following which there was a communion service.

The Ladies' Bible Class of Tipton, Indiana, and the missionary society Greenwood, Indiana, furnished the sermon for the day.

### Buddhist Nuns Seeking Help

Recently two Buddhist nuns visited Miss Rose Armbruster in Osaka, Japan, stating that they had lost their zest for their work. Miss Armbruster sang Christian hymns for them and talked.

(Continued on page 58.)

### Hidden Answers

1. Who is Lazarus?
2. How may children be taught world friendship?
3. What are some of the "other things" a missionary has to do?
4. Who said, "I feel like the pop corn after it is popped?"
5. What astounding figures sum up "Do Figures Ever Lie?"
6. Who is the new president of the Board of Education?
7. What adventure has a Drake student had recently?
8. What happened to Mr. Reynolds' bread?
9. Who is Ruth Plummer?
10. Tell about the reproduction of "The Last Supper."
11. What caused an orange to sell for \$40?



# Sunday Schools

series of graded missionary worship programs for use in the Church School on the Sunday of your choice

June, 1929

ELLOWSHIP carries us far and costs us much." We trust that through the graded worship programs,

which have been ap- in WORLD CALL January, 1928, and several years prior to me in the *Mission-arterly*, have stimu- attitudes of world hip in the hearts of Indeed, this fellow- s carried us into all of the world. We ought to foster atti- of brotherliness, ap- on, helpfulness and ire to share. The centers in the home- and abroad have been oom in our emotions. ayers, our hymns, our e readings, our -including stories, izations, dialogues, lks—our offerings, ements of high ideals been united under illed to the brim ionary passion.

ost involved in these of worship is great. time, thoughtful ef- d painstaking care to suitable materials and them into programs d to stir a high and Christian motive. It e print such material LD CALL, a brother- nnel of inspiration formation. It costs g and planning on t of those who lead use of this material local church school. costs all who partici- n these programs emotional stirrings, s, that these atti- may not lie dormant hearts, but be carried on into Christian activity. "The loyalties, devotions, appreciations, loves which serve to great sources of motives for the life" must be cultivated

and be given channels for outlet in service to our fellow men.

For the six months' period closing with this issue we have

been thinking of Negro friends both in America and in Africa, in Jamaica, and wherever they may be found around the world. They are God's children. Attitudes of thoughtfulness and helpfulness, good will and brotherliness toward them are always in order. The Children's Day program, "Children of the Forest," written by May Yoho Ward, to be used the first Sunday in June either at the morning or evening preaching service hour, gives emphasis to our missionary work on the Congo and brings to a fitting climax the cause stressed in these graded worship programs during January, February and March. Every school will want to contribute generously toward foreign missions, June 2.

During April and May, and continuing in the programs offered herewith, emphasis is given to the Negro work nearer our own homes. The general theme for these worship services to be used on the Sunday of your choice during June is "Building Christian Ideals into the Life of a Race." Each of the graded programs is related to this general theme. Those who have devoted thought, time and skill to the preparation of this material, pass it on to you with the prayer that it will guide you in building the missionary passion into the hearts of all in your department or school. If you are serving

in a one-room school probably the Junior program or some adaptation might serve you best. It might not be amiss to use two or three of these programs on consecutive Sundays.



Reproduction of cover on September, 1928, World Call

Worship Program for Primary Department

By Leona Bull

e—"Being Friends to Other Chil-

-To help the children of the de- at maintain an attitude of friend- toward the children of the black

ood Beginning—Have pictures of and types of work among Negroes,

especially at Southern Christian Institute, Edwards, Mississippi, and Piedmont Christian Institute, Martinsville, Virginia. Be prepared to discuss the pictures thoughtfully with the children. Use *Survey of Service* (Disciples of Christ), *WORLD CALL*, and any other sources you may have available for your information. A real, live Negro child, a visitor in the department, may add to the departmental program. The "Welcome Song" in "Carols," by

Leйда, may be sung to the visitors. Those who come early may aid in placing flowers in vases, etc., to beautify the room for the morning worship period.

**Quieting Music**—"Sunday Morning." (No. 157, *Songs for Little People*.)

**Opening Sentence**—(Written on the board previously. Repeat together.)

This is the day which Jehovah hath made. We will rejoice and be glad in it.

—Psalm 118:24.

**Prayer**—"Father In Heaven." (Sung by the children.)

**Superintendent**—There is a verse in the Bible which tells us about the Father making everything beautiful.

**Children**—"He hath made everything beautiful in its time." (Ecclesiastes 3:11.)

**Song**—"All Things Bright and Beautiful."

**Superintendent**—The Heavenly Father gave us Jesus—

Jesus loves the little children of the world;  
Brown and yellow, black and white,  
They are precious in His sight.  
Jesus loves the little children of the world.

**Making a Story**—(Through discussion guide the children in forming a story around the picture on the cover of the September, 1928, *WORLD CALL*. It would be well during the discussion to jot down briefly the children's responses on the blackboard. If there is no blackboard in the department a large piece of white wrapping paper and a soft, heavy lead pencil will serve the purpose well.)

**Superintendent**—Let us make a story about a picture. (Hold the picture on the September, 1928, *WORLD CALL* cover so all the children may see.) What do you see in this picture?

**Child**—A little black girl.

**Child**—It must be a little Negro girl.

**Superintendent**—See how her hair is braided up in little pigtails. Her hair is very curly and she does that so it will not get so tangled.

**Child**—And there is a kitty.

**Superintendent**—I wonder to whom the kitten belongs.

**Child**—To the little girl.

**Child**—It looks like my cat, Spot.

**Superintendent**—Yes! What do you think would be a pretty name for the little girl? The little colored boys and girls like names that come from the Bible as Ruth, Hannah, Elizabeth, Mary . . . and names we like, as Jane, Rosa. . .

**Child**—Mary.

**Child**—I think Jane would be a pretty name.

**Superintendent**—Mary Jane is a very

pretty name. (Write on the blackboard and pause for the children to fill out the sentence.) We will say Mary Jane is a little Negro girl. Where do you suppose Mary Jane lives?

**Child**—In a little house.

**Child**—In the South where the cotton grows.

**Superintendent**—All right. Read the first sentence written and add, She lives in a little cabin in the South where the cotton grows.

**Child**—I expect Mary Jane can pick cotton.

**Child**—The little Negro children know how to pick cotton.

**Superintendent**—(Write as the children dictate) Mary Jane can pick cotton. Do you think that Mary Jane is old enough to go to school?

**Child**—Yes, I think Mary Jane goes to school.

**Child**—She looks as though she might be old enough.

**Superintendent**—Where do you suppose Mary Jane goes to school?

**Child**—At Edwards where there is a school for Negro boys and girls.

**Child**—To one of the black boys' and girls' schools.

**Superintendent**—(Repeat as you write) Mary Jane goes to the Community School at Edwards, Mississippi, one of the schools for black boys and girls. Do you remember other schoolhouses on this big school ground?

**Child**—A high school.

**Child**—And there is a college.

**Superintendent**—Do you think Mary Jane will go to high school when she is old enough?

**Child**—Yes, when she finishes the grade school.

**Child**—I expect Mary Jane will go through the high school and college there.

**Superintendent**—When she is old enough she will go to high school and college also at the Southern Christian Institute. (Write) I wonder if Mary Jane has the same lessons in school as you have?

**Child**—Yes, spelling. . .

**Child**—I expect Mary Jane has reading and number work. . .

**Superintendent**—(Write as you tell the children) Mary Jane has all the books which we have in school. And Bible and music are taught in all schools where she goes. Mary Jane knows the Bible stories very much and she likes to learn about Jesus and sing songs about him. When Mary Jane grows up she will want to tell others what she knows about Jesus and his love for little children. Some of the boys in her room at school will become teachers, preachers, doctors, lawyers, storekeepers, farmers.

**Reading the Story**—(The entire story may be read by a teacher or the children and may be enlarged upon.)

**Offering Service**—(Arranged by the superintendent, using the thought of an offertory sentence that our mission money helps to keep schools like the one Mary Jane attends.)

### Worship Program for Junior Department By Mildred Ozburn

**Theme**—"Showing Appreciation To Another Race."

**Aim**—To create in the hearts of Junior boys and girls an attitude of respect and an appreciation of those of other races in our own land.

**Pre-session Period**—It might be interesting to the boys and girls to have pictures of our Negro institutions, of some of the boys and girls and perhaps of the plantations. These pictures may be obtained from back numbers of *WORLD CALL*. Help to turn the thoughts of the Junior boys to an appreciation of our Negro friends. The population of Negroes may be mentioned though this program relates directly to rural life.

**Quiet Melody**—"Lord, We Come Before Thee Now." (No. 6, *American Church and Church School Hymnal*.)

**Musical Call to Worship**—(Sing the second stanza of No. 6, standing.) "We Come Before Thee Now."

**Prayer**—(By a teacher. Thankful for our Christian ideals, our opportunities. Asking God to guide our thoughts, help us to show our appreciation to all races and to help them to equal opportunities.)

**Hymn**—"O Beautiful For Spacious Skies." (No. 309, first and fourth stanzas.)

**Concerning the Conversation**—(A conversation to be given by a teacher and a Junior boy and girl will give some interesting facts concerning the work which is being done at the Southern Christian Institute, Edwards, Mississippi.)

**A Conversation**—"They Can Do So Much."

**Brotherhood Hymn**—"Where Crossed Crowded Ways of Life." (No. 1, stanzas 1, 2, 5.) (Before singing this



"Away down  
South in the land  
of cotton"



these stanzas through with the Juniors and explain any words they do not understand.)

**Worship Period**—(Visitors, birth-new pupils, etc.)

**Prayer Service**—

Leader: Jehovah hath done great things for us,  
Whereof we are glad.

—Psalm 126:3.

**Group:** What shall I render unto Jehovah

For all his benefits toward me?  
—Psalm 116:12.

**Leader:** Bring an offering, and come into his courts.

—Psalm 96:8b.

**Offertory**—"We Give Thee But Thine Own." (No. 267.)

**Closing Prayer**—(By Leader.)

toward helping to make our nation one great brotherhood.

**Roy:** Well, Negroes can do something after all, and I'm going right home and tell my uncle so.

### Worship Program for Intermediates and Seniors

**Theme**—"Sharing Christian Ideals Across Racial Lines."

**Aim**—To quicken in these young people an attitude of brotherliness, absolutely free from racial prejudice, an attitude ever ready to express itself in the sharing of ideals that are high and noble.

**In preparation**—(Make sure the room in which the worship service is held is clean, attractive, with flowers in evidence. As the first strains of the prelude are being played have all who are to participate in any special feature of the program move to the platform in an orderly manner. The ushers will have seated all others as far forward in the room as possible. All who are to participate will approach the service with reverent attitude.)

**Prelude**—"Rustle of Spring," by Sinding, or music of the hymn "Father in Heaven." (No. 370, *American Church and Church School Hymnal*.)

**Call to Worship**—(Given by superintendent or program leader.)

Oh sing unto Jehovah a new song:  
Sing unto Jehovah, all the earth.  
Sing unto Jehovah, bless his name;  
Show forth his salvation from day to day.  
Declare his glory among the nations,  
His marvelous works among all the peoples.

For great is Jehovah, and greatly to be praised.  
—Psalm 96:1-4a.

**Statement of Theme**—(A brief word to fittingly introduce the worship theme.)

**Hymn**—"When Morning Gilds the Skies." (No. 21, *A. C. & C. S. H.*)

**Brief Prayer**—(By a Senior girl.)

**Memory Scripture**—Phil. 4:8, 9. (Led by an Intermediate boy. If this is not familiar to the group, use some other selection from memory or let the boy read the above.)

**Story**—*The Man Who Doesn't Know the Date of His Birth*. (By a Senior.) (A brief synopsis of his life was given in the May program for Intermediates and Seniors, but the group will be interested in fuller details. It is with such as he that we will want to share the high Christian ideals we hold. To share in the support of school work among the Negroes is to help in the shaping of their ideals and to prepare them for usefulness.)

**Prayer**—(By a teacher.)

**Offering**—(Follow your usual offering service.)

**Solo**—"Lord, for Tomorrow and Its Needs." (No. 193, *A. C. & C. S. H.*)

**Hymn**—"I Would Be True." (No. 222, *A. C. & C. S. H.*)

**A Closing Sentence**—

The things which thou hast heard from me among many witnesses, the same com-

## They Can Do Something

ter a teacher and two Juniors, a girl. Correct names for the and Juniors may be substituted. Recently they have just been talking the Negro race.)

But, Miss Jones, my uncle said Negroes never could do anything better isn't any place to teach them.

Ruth: They can do things, though, they Miss Jones? I know a little girl who can sing so pretty.

Miss Jones: Yes, Ruth, they can do and that is what I want to tell about today.

Do they go to school, too?

Miss Jones: Yes, there are several for the Negro boys and girls but we are most interested in today led the Southern Christian Institute, wards, Mississippi. This school was ed in 1887 and is not like the school to. It is a boarding school and ver 300 boys and girls from about states and countries. Some of them to work to pay their way through so that they may learn the things are learning.

Ruth: What kind of work do they do, Jones?

Miss Jones: The boys do almost all gardening work and help to care for farm. You see the school has about acres, with a forty-acre school and, and lots of boys are needed to for it. Most everything they have the dining room is furnished by the

Ruth: (Interrupting) What do the do?

Miss Jones: Just a minute Ruth, I to tell you about their dining hall. called Allison Hall and was built 1909 by boys who had to work their through school. It has in it the din-room, kitchen, bakery and dormitory the girls who work there. The girls in the laundry and the dining hall some of them work in the home of teacher. So you see there is plenty work for all who are really anxious to an education.

Ruth: Do they have nice buildings like ave?

Miss Jones: Yes, some of them are nice. The school has about fifteen ings in all. In 1927 it dedicated its Golden Jubilee school building which an auditorium that will seat five hun-people. It also has well equipped

biological and chemical laboratories, rooms where the girls may learn to cook and sew, and several classrooms—

Roy: (More to himself) M-m, I'll bet my uncle would like to know that.

Miss Jones: (Continuing) This building was built for \$55,000 less than it would have cost otherwise, because the school has good gravel beds on the farm and lots of timber, and a sawmill and planing mill and plenty of boys who wanted to work.

Ruth: What do they study, Miss Jones? Do they have subjects like ours?

Miss Jones: Yes, their work is industrial, religious and literary. The Negro students in the Academy and the Junior College are required to take Bible study. They also have a school for religious education. The boys and girls may take voice and instrumental music, but they must make passing grades in their regular work before they are allowed to take up these studies. I have already told you about the work that the boys and girls do. In the last two or three years the standard of school work has been raised and the school now has, in what is called a Country Life School, the first six grades, a seventh and eighth grade department, a high school and a Junior college.

Roy: Why do they have so many grades all in one school?

Miss Jones: Because the school must help the state in establishing a good school system and in making a good school spirit. (Pause.)

Ruth: Do these Negro boys and girls, when they grow up do things like our white boys and girls?

Miss Jones: Yes, because of the Christian training they have received from the Southern Christian Institute, under the guidance of their beloved president, J. B. Lehman, Mrs. Lehman, and their Christian teachers, these boys and girls are going out better prepared to meet life for having been there. Over 1,000 young people who have gone to school there are serving as church officers, as ministers, some are practicing law, some are in Y. M. C. A. work, some are working for Uncle Sam, several are missionaries and many of them are teachers. These Negro boys and girls are able to do things like our white boys and girls, so we must show our appreciation by letting them know that we want them to have the same opportunities that we have and do our bit

mit thou to faithful man, who shall be able to teach others also.—2 Tim. 2:2.

**Related Activity:** If you live near a school where Negro boys and girls are receiving an education, take your group to visit this institution that they may

know at first-hand the way to share ideals of worthy living. Lead them to give toward such work. They may make a collection of poems, hymns, books, articles written by Negroes. These may with profit be exhibited before the entire group on some appropriate occasion.

## The Man Who Doesn't Know the Date of His Birth

(Story of Patrick Henry Moss)

By S. W. HUTTON

**I**N THIS day when we celebrate our birthdays with parties, gifts and dinners, wouldn't it seem strange if someone should say, "Well, I just don't know when I was born"? I will tell you a story about a Negro boy who didn't know the date of his birth but whose life has been used of God in a remarkable way among his own people.

Nearly a half century ago, probably in the month of June, a little black boy was born in the hilly country of Yazoo County, Mississippi. Those sparkling black eyes were the pride of his father and a great joy to his mother. Soon after this little fellow was born the family moved to the lowlands near Greenville, making the trip on a river steamboat.

When Patrick Henry, for that was his name, was old enough to attend school he was sent to a boarding school some miles away from home. This first week was a lonesome time in Patrick Henry's home for he was the only child, and it was a lonely time for him as you can well know. When the teacher asked him to "study" you can imagine how those big black eyes rolled around in wonderment, for that was a new word to him. At the end of the week he returned to his own home and had hardly recovered from the big "smack" his mother gave him until he was reciting to her his letters and showing her with great pride his new reading book he had brought from school. You can just hear that mother as she bubbled over with joy saying, "My! how smart, and you's my boy!"

Some time later the family moved to another plantation within reach of a school and Patrick Henry attended with pleasure, for he could be at home every night. After all "there's no place like home" though it be a humble home like the house in which he lived. This school was held in an old "meeting house" and it was here that Patrick Henry confessed his faith in Christ. The good old pastor was not sure that the boy knew what he was doing, for there was no revival meeting in progress at the time and he had not been to the "mourner's bench." In telling the story himself, Patrick Henry says: "I confessed Christ in April, but the pastor would not baptize me until June. So I was born twice in June."

The public schools were not the best in those days and the school terms were very short, but the father of this boy was

thoughtful and kept him in school for the entire term instead of taking him out of school to work in the cotton field. When all the school work offered in the neighborhood had been completed, Patrick



Patrick Henry Moss

Henry felt that he should go to work. Hearing of a sawmill several miles from home he went in search of a job and found one, keeping the sawdust out of the pit. "He tackled the job with a bit of a grin that it couldn't be done and he did it."

While working at this sawmill, receiving promotions from time to time, this growing boy was inspired to take further school work and to prepare himself for leadership. A good man who took a special interest in him told about a school at Edwards, Mississippi, where he could work his way through. He sent for a catalogue of the school, made plans to go, and after buying a few clothes, a trunk and a ticket, reached Edwards with just \$30. At first he lived in town and walked two miles to the school, but under the wise counsel of J. B. Lehman, the president of Southern Christian Institute, he became a work student and made good both in his work and in his studies.

It was during his early days in school here that a new member of the faculty, "Mother Ross" we call her, came into

his life. One day she said to him: "I rick, always do your best where you are because you do not know who is standing around to take your measure for a larger place." Then a Christian Endeavor society in Ohio sent him a well bound Bible. While many years have passed since that time, he yet cherishes those encouraging words spoken by Mother Ross and he holds that Bible among his richest treasures. In speaking about it he says: "It is well worn now and has to be handled with care lest some of the pages be lost, but I cherish it and like to read some of the marked places. From this old Book I learned the better way of life."

The first missionary money Patrick Henry ever gave he secured by sawing heavy logs for the sawmill. When President Lehman paid him for his work it was a happy boy. "I still feel that that was a joy," says he, "that came from the first gift for others; from that day I have had a growing desire to share with others."

After finishing school at Edwards this growing young man assisted his father whose health was failing. Later he graduated in Emporia, Kansas, and served as pastor of a little church for four years at the same time continuing his studies in the State Teacher's College. On the death of his father this worthy son came for his mother while continuing his ministry, working at some secular calling during the week and serving struggling churches on Sunday, and you will see that Parsons, Kansas, today one of the largest chapels built under the guiding hand of this good man.

Sure enough, as Mother Ross had said, someone did "take his measure for a larger place," and this time when he was called to be the pastor of the church at Martinsville, Virginia, and to teach at the Piedmont Christian Institute, he took with him a bride whom he had met in Emporia. Seven years of fruitful service in this worthy position as pastor-teacher, again the call came to even a wider field of service. Fourteen years ago Patrick Henry Moss became the National Superintendent of Religious Education at the Negro churches of the brotherhood, and in this capacity is serving today in a self-sacrificing way, going here and there among six hundred churches of people all of which are a part of our great brotherhood.

After all, remembering the date of one's birth is not so important. Being prepared to fill the larger place when someone takes your measure is a challenge to all of us and is the thing that really counts.

**Worship Program for Young People and Adults**

By Ernest A. Ham, Stewart Marsh and Loren L. DeWitt

**Theme**—"Building the Christian Church into the Life of a Race."

**Aim**—To foster among Christian people of the white race an attitude of kindness toward those of the black race in their upward climb in Christian idealism.



de—(Instrumental) "Deep  
(A Negro spiritual. It may be  
in *Worship for Youth* by Stacy.)  
Worship—(Quoted by the leader.)

ive thanks unto Jehovah, call upon  
his name;  
known among the peoples his do-  
ings.

unto him, sing praises unto him;  
ye of his marvelous works."

—Psalm 105:1, 2.

n of Praise—"Again the Lord of  
and Life." (No. 8, *A. C. & C. S.*

ation—(By the leader while the  
ation stands.)

Father, with hearts filled with joy,  
re come to worship thee. Be with  
rshippers here and wherever they  
bless them, for we know that those  
y race who rejoice to call thee Fa-  
re thy children and our brothers.  
st with us today, for in the name  
ist we pray. Amen.

in—"Light of Light, Enlighten  
(No. 16, *A. C. & C. S. H.*, or, some  
familiar number appropriate to the

Talk—*Building Christian Character at  
Piedmont Christian Institute.*

Scripture—Acts 8:26-40.

Prayer—O God, Father of all the races  
of the earth, we thank thee that thy love  
is for all men. We are grateful that Je-  
sus made no distinction between the races  
but died for all.

Help us as a race not to feel superior  
to other races. Help us to realize that we  
are no better than the black man and the  
red man, unless we live better. Cause us  
to realize our responsibility in caring for  
the spiritual needs of the black man, whom  
we brought to this country. May we plant  
those ideals, and those teachings among  
our colored brethren which shall cause  
them to live according to the command-  
ments of Jesus Christ.

These things we ask in the name of  
Jesus, who looks not upon the color of our  
skin but upon our hearts. Amen.

Hymn—"Christ for the World We  
Sing." (No. 327, *A. C. & C. S. H.*)

Offering—

Hymn—"O Zion Haste." (No. 335,  
*A. C. & C. S. H.*)

The students in attendance at Piedmont  
Institute are encouraged to participate in  
the athletics sponsored by the school. We  
feel that this feature of education not only  
helps the individual by building up his  
body and physical condition, but also by  
building up his spiritual condition. In  
all our athletics we hold as our standard  
the Golden Rule. It is through this chan-  
nel that we make fair play a practical  
thing.

In our athletics, which is mainly basket  
ball, we cannot engage to a large extent,  
because we are handicapped by not having  
a gymnasium or a suitable place in town  
to stage our games. We are not giving  
up hope on this account; but working all  
the harder, with the hope that next year  
we shall have this hindrance removed and  
be enjoying a new gymnasium and dor-  
mitory combined.

Our character building is also carried  
into the teaching of sewing and domestic  
science to the girls. These arts are  
taught so that the girls will be able to  
add their share to the upbuilding of the  
community, of which they will soon be-  
come citizens. I feel that the Lord and  
Savior Jesus Christ wanted us to be able  
to do something for ourselves, rather than  
always be dependent on him for our sus-  
tenance. Thus, in my estimation, we are  
carrying out one of the many desires of  
our Heavenly Father in teaching these arts  
to the girls of our school.

Some may think that because the work  
which is done by these two agencies is  
up-to-date, our equipment must be modern.  
As a matter-of-fact, however, there are  
several things that are needed which would  
aid greatly in the modernizing of these  
rooms in which our girls must work.

In conclusion, permit me to say that  
we are endeavoring to instill into the  
minds and hearts of these young people  
those ideals and principles which are es-  
sential to the building of Christian char-  
acter. We are not centering our efforts  
on just one phase, but on all phases which  
are needed in the making of a well-  
rounded life—mind, soul, body and hands.  
We are handicapped in some ways, but we  
are praying and hoping that the world  
will see the good we are attempting to  
promote under handicaps by the results  
already produced. We are hoping that  
these results will be favorable, and will  
lead others to cooperate with us in our  
endeavors.

## "Others Better than Himself"

There recently passed away in the  
Multnomah County Hospital, Portland,  
Oregon, a Chinese pauper, Toy Que Rich,  
said to have been 100 years old. Two ex-  
governors of Oregon were among the dis-  
tinguished citizens who gathered to say  
"Good-bye, my friend" at his funeral.  
Que was a happy chattering old man who  
had walked the streets of Portland for  
the last twenty years, selling flowers and  
giving a bit of celestial philosophy with  
each purchase. Out of what he made he  
saved only enough to keep his kindly soul  
attached to his failing body, and the rest  
he scattered among those more needy than  
himself.

# Building Christian Character at Piedmont Christian Institute

By PROFESSOR WILLIAM J. ALPHIN

LOCATED in the small, yet rapidly  
growing, city of Martinsville, Vir-  
ginia, is the Piedmont Christian  
Institute. It stands as an institution for  
education of the Negro youth in this  
part of the country, yet students  
from all parts of the country are  
welcomed. This institute carries a  
curriculum which is approved by the  
Board of Education; and has the  
distinction of being the only Ne-  
gro school in Martinsville.

Piedmont Institute attempts not only  
to fill into the minds of the students  
the fundamentals of a modern education,  
but also the principles that go to make  
an ideal Christian character. It is  
believed that for one to live best, his  
mind and soul must be inspired with high  
ideals. An educated person with no Chris-  
tian character cannot help greatly in the  
bettering of the community and, eventu-  
ally, the bettering of the world; because  
education needs a character foundation in  
order to be worth while.

In this fact in view a period is set  
aside in the daily schedule for the as-  
sisting of the student body and faculty  
in chapel for devotional services. It  
is during this period that our president, Pro-  
fessor Thomas, enlightens our minds and  
hearts with the great truths of the Bible.  
These truths may not seem far-  
fetched, and in order that the students  
may not in any way fail to grasp the  
truths contained in the text, every Biblical  
text is given a modern application.



William Alphin

Thus, you can see that along with our  
mental education, we receive a spiritual  
education also, which is needed greatly in  
the building of Christian character in  
mankind.

These principles and lessons are not left  
in chapel as we pass out, but in the class-  
rooms we find teachers who are members  
of the Christian church. Thus you can  
see that this cooperation given by the  
faculty helps to impress more firmly upon  
the minds of the students those ideals ex-  
pressed by our President during the devo-  
tional period.

# Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

## June 2: Later Experiences of Jeremiah

The story of persecution is old, and new chapters of it are being constantly written by modern Christians. Not so long ago in a town in Mexico lived a very active Christian named Segura. He loaned his house for the Christians to gather in and paid no attention to threats, though he knew the priests were inciting the townspeople against him. A man was found dead on the streets. The murderer could not be found so the crime was laid at the door of Mr. Segura's son. The fanatics went at once to the house and not finding the son, they dragged out the father and killed him. A young boy of the family was badly wounded, carried off to jail and charged with murder. Of the death of Mr. Segura nothing was said by the authorities. The poor widow was left with a family in desperate circumstances. She dared not ask for justice as the people who murdered her husband laughed at her, threatening to burn her house and drive her out of town if she complained of their treatment of her or her dead husband.

## June 9: The Story of the Rechabites

"We will drink no wine" frequently carries with the avowal moral courage and high resolve. It brings food to those who make the resolve and to those with whom they come in contact. In a Central American Mission there is a widow who once

kept a saloon and was a woman of evil repute. When she freed herself from the evil of drink and gave up her lucrative business she began inviting her whole neighborhood and all her friends into her home for services. A man who frequently preaches at these services is one who formerly gave all his time to gambling and drinking at feasts. The home is a powerful testimony for righteousness.

## June 16: Judah Taken Captive

From India comes the story of the "Robber Caste" or the "Tribes of Thieves." They are born to be robbers and whenever they venture forth on new expeditions they offer sacrifices to the "God of Thieves." In one of these tribes lived Baboo, a promising lad who would some day become the leader of his tribe. Already he loved the life, the thrill of stealing large sums of money, the making off with the booty, hiding of jewels, ransoming those who were caught, lying to and deceiving the India police. But one day after an unusually large sum of money and jewels had been stolen from a temple the police came to the temporary huts of these "housebreakers" and told them that they were to be taken to prison. Five days they traveled in the bullock carts until they came to the city of Choolapur and were shut into a great open space surrounded by high barbed wire fence. Hundreds of others were brought in, huts

were built, law and order established, work provided so that a living could be earned, trades taught and schools opened. After a time Baboo learned to like school and through the teachers he learned of one great God. As the years passed and the people learned the better way of living they were allowed to live out of the walled prison in a settlement called "The City of Hope." In that settlement lives Baboo, seeing at last that this is best.

## June 23: A Psalm of Praise

From the leper colony in a far-away land there came to the people who established and supported the Mission, a letter that was a psalm of praise beginning to end. In part they said, "Fifty years past your great love has been shown to the lepers who have fallen to such a low state. Your great love has shown us the way to have fellowship with you to be able to call him Father. You have brought us into great light and driven our darkness away. You have given us the great wealth of salvation. Therefore to all of you we give our grateful praise. . . . You have given us wells which we have not dug, gardens which we have not planted and fruitful trees, and houses which we have not built, for us to live in. For worship there is the chapel with beautiful pictures ornamenting it. Medicines are given and injections and a dispensary, and so many kinds of material blessings, food for our bodies, and we have received. We can never forget you or your many kindnesses to us.—*The Missionary Review of the World*, March, 1925.



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F. H. Kirkpatrick

Bethany, W. Va.



## Weaver—Barr

AS a most unusual wedding. The e had traveled almost halfway the world. She had crossed one nt, tarried for a few days in an- and finally found herself, almost y across the continent of Africa, presence of her fiancé whom she t seen for more than two years.

wished to be married without long and yet the Colonial laws were their favor. After getting three dispensations from the Colonial the day was set—January 5. First there was the civil wedding med by a Colonial Administrator ter in the day a religious ceremony. Americans have the distinction of married twice in one day to the person.

personnel and resources of the Mis- eing limited it fell to the lot of one o be the barber, florist, interior ter and minister for the occasion. er missionary acted as Maid of e, made the bridal bouquet, fur- the "salle a manger" for the g supper, and turned her home over happy couple for a brief honey- of less than three days duration. had their part in the bridal party, audience, the dinner and the chari- Even the Congo tropics cooperated king this unusual wedding a happy on. They yielded up their beautiful ristaria, their feathery ferns, their vergreen palms and their fragrant zi-pansy" flowers.

so it was that Bonnie Maurine of Los Angeles, California, became ide of Stanley Weaver of Coquil- e, Africa. Another unusual fea- of the wedding was that Mr. Weaver ie only surviving single man serv- any one of the ten mission fields e United Christian Missionary So-

## Ke Chautauqua Invites You

By George M. Kirby

NO other place in our land are we ore completely surrounded by the es of nature than at beautiful Lake autauqua Assembly, New York. There iscle Headquarters swings wide its of welcome and Mrs. Edith M. s is our hostess ideal.

colonial building, with majestic us and wide veranda, occupies a com- ing place near enough to the great r auditorium to hear distinctly al musical programs. On the first floor eception and chapel room, back of rest room, and on the two upper thirteen comfortable, neatly fur- rooms, for which our visiting hood are charged a nominal price issionaries at home on furlough are free entertainment.

headquarters was conceived by the r of Mary Graybiel. It began in a Through the years, by the generous

help of visitors and checks from churches who include "Disciple Headquarters at Chautauqua" in their annual missionary budget, plus the chapel collections and income from rooms, our present building has been made possible. The care of the place and general management are donated as a labor of love by the Board of Managers and by Mrs. Stivers.



A Forty-Dollar Orange

The orange on the platter is the highest priced fruit in California. It sold for \$40 and the proceeds will be used by Virgil Havens who is holding it, to buy a peanut sheller and other tools to take back to the Congo with him. This all happened at the Santa Ana District Convention which was held in Orange, California, April 16.

The convention had the best attendance of any district convention up to that time, with 254. The program included two speeches by Virgil Havens, one by Mrs. Fred E. Hagin, Los Angeles, and one by Dr. W. C. Pearce, Los Angeles. There were 130 young people at the banquet led by Wayne Neal.

## Through the Eye Gate

SOME years ago Charles W. Kinnear and his mother gave the money for our hospital at Monieka, Africa, which is known as the Lockwood-Kinnear Hospital. Mr. Kinnear's interest in other lands has not stopped with the giving of money and he is now concerned with the dissemination of knowledge through mission films such as "India Today" and "Africa Today." To these has recently been added "Livingstone," a six-reel feature film portraying the life story of David Livingstone, the missionary and explorer, with pictures taken along the actual route of Livingstone's great journeys. The Kinnear Pictorial Service, 333 North Citrus Avenue, Whittier, California, is making these films available for churches, communities and schools, in an effort to create greater interest in world-wide friendships through the avenue of visual education.

## Conferenceites Busy

THE Conference Club of the Wyoming Avenue Christian Church of Kingston, Pennsylvania, is building up a fund for this year's conference expense by selling candy. Since February, 23, 1929, about 100 boxes of candy bars and Easter eggs have been disposed of, and the sale is at its height.



## Special Service to the Seattle Convention

You are invited to join a special party of Disciples of Christ for a fast, direct tour to Seattle—through the inspiring scenery of the American Rockies and the Cascades. 28 mountain ranges, 1406 miles of rivers from Northern Pacific windows. We urge you to stop off, if you possibly can, for a tour of

## Yellowstone National Park

You can enjoy the comfort, the courteous service, the famously good meals, the scenic route of the Northern Pacific for a minimum fare! \$90.30 round trip from Chicago—\$94.22 if you stop off at Yellowstone.

We'll do everything in our power to make your Convention trip pleasant. May we send you free booklets and help you with your plans? Please mail the coupon now.

## Northern Pacific Railway

Mr. E. E. Nelson, Pass. Traffic Mgr.  
84 Northern Pacific Bldg., St. Paul, Minn.

Dear Mr. Nelson: Please tell me more about the Northern Pacific way to Seattle, including stopover at Yellowstone.

Name .....

Address .....

My 'phone No. is ..... 294

Each conferee who sells has credited to his personal account 50c for each box of twenty-four bars sold. This money is held by the treasurer until the day the conferees go to Keuka and anyone who fails to go diverts his or her profits to the general fund to be divided equally among those who go. Already in the brief time between February 23 and March 15, the profits amount to nearly \$50.

The club of Wyoming Avenue Church organized two months ago and is meeting once a month. Nineteen attended the last meeting. The last year's conferenceites are doing good work in the church activities. The first Sunday night of each month is youth night when the young people conduct the services and occasionally make the address.

The Huntsville Conference Club is just beginning to try out the plan of candy selling.

HERMAN LAUDENSLAGER.  
Kingston, Pennsylvania.

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**United Christian Missionary Society**

MISSIONS BLDG.

INDIANAPOLIS, IND.

## Echoes From Everywhere

(Continued from page 50.)

about the spiritual life and prayed with them. One of them afterward wrote Miss Armbruster telling how they had been helped and asking the privilege of again visiting her.

### Revised Constitution For Ginling

Preparations for the registration of Ginling College with the Chinese government are proceeding as rapidly as possible. The revised constitution prepared by the board of directors in November and submitted to the Ginling College Committee in New York for their concurrence, has been approved by the committee with only a few minor suggestions for changes.

Mrs. Thurston, former president of Ginling, sailed for the United States February 9, on furlough. She will return to the college at the conclusion of the furlough time.

### Developing the Fourfold Life

During October, we had our second annual Rally Sunday. The attendance in all Sunday schools was above 400. A special sermon was preached and the day's program was full of enthusiasm for the winter's work.

President and Mrs. Burnham were in

Damoh for our Thanksgiving service. W. E. Gordon preached some fine sermons for the Damoh Church on Friday and Saturday and Sunday. President Burnham made a talk in the afternoon. The offering was \$85.00. This is the beginning of a fund for the new community house to be built in Damoh.

The three English schools of Damoh held a track and field meet early in December. Our boys had worked hard to get ready for the meet. They received 106 points, the high school team gathered only 26 points and the Municipal School scored 24 points. One of our large boys ran the 100 yard dash in 11 4/5 seconds.

All of the wolf cubs and boy scouts of Damoh came to the mission grounds for a rally in November. It was a good exhibition of scouting and games. Our own boys showed up well. Scouting is going stronger in Damoh this year as we have thirteen cub-packs and scout troops.

During December, we sent two of our boys off for training at Nagpur. They are learning how to tan leather. We have sixteen boys in the Robertson Industrial School at Jubbulpore and two boys in the Government School of Handicrafts at Nagpur. More and more our boys are finding that they can succeed if they learn some sort of trade. We have ten boys in our tailoring shop, eighteen in the workshop and nine boys on our farm at the present time.

Damoh, India.

RAY E. RICE.

### Opening of School An Important Event

Tomorrow is Inauguration Day in the United States, but to us, the importance of the day is not a new president in the homeland, but the fact that school begins for another year's work at C. Internacional. Three girls are arriving here and I am expecting three more tomorrow. The first girl to arrive is Francisca Mead, daughter of an American engineer who has been in the country twenty-two years. Her mother was Paraguayan. She is a nice looking girl of fourteen. Her brother is a boarder in the boys' dormitory. The second girl to arrive is a ten-year-old Paraguayan from the country. The third is seventeen, daughter of a man father and Paraguayan mother. Enrollment now, before the first day of classes, is about one hundred fifty.

Work has been going on at the A. Lyons Hall and the roof is finished on both buildings.

Asuncion now has telephones. The tramway is being double-tracked from the Recoleta to Calla Brazil. As a result they have cut down all the big trees along the west side of Avenida C. de la Asuncion.

Asuncion, Paraguay.

MARY IRENE O'NEILL



## ual Life inling

ay from the meddling and bustling  
l, Ginling College lies at the foot  
group of tiny hills in Nanking.  
y, in spite of the tearing down and  
ing up due to the rapid metamor-  
s of Nanking and in spite of the  
asing numbers of automobiles, she  
ll having the good fortune to be  
to enjoy life in close touch with  
beauties of nature. Thus Ginling  
ally an oasis of calm repose in the  
of noise and tension. For two days  
winter the Christian students in the  
fied to her for a retreat. About  
undred college and high school stu-  
dents, both men and women, gathered to-  
r and discussed the question of how  
ve a thoroughly Christian life.  
ime was spent in discussion and  
iet prayer. The atmosphere of the  
at indicated a real urge in the  
s of these youth to seek for truth.  
another retreat for the Christian  
ers in Nanking was held in Gin-  
n order to consider the question of  
ous education in the schools. About  
teachers were present. The re-  
was a success and the teachers  
ed to be much benefited by it.

to Ginling's own spiritual life, that  
ll a book by itself. Four times a  
there are chapel services which are  
ed by the president in cooperation  
her faculty and which though vol-  
are usually well attended by stu-  
It is estimated that from seventy-  
per cent to eighty per cent of the  
at body attend. There is no sign  
tagonism against either Christians  
Christianity in the atmosphere of  
ag. The Ginling students are most  
to seek for truth. Besides the  
d services, under the auspices of  
college Y. W. C. A., the students are  
running the Sunday Vesper service  
is, as usual, well attended. Four  
tary Bible discussion classes were  
alized at the beginning of the term  
the leadership of the Bible com-  
e of the Y. W. C. A. About fifty  
nts participated and four faculty  
ers were called upon to act as lead-  
These discussion groups met once  
ek. At first it was planned to run  
groups for nine weeks, but at the  
f that time two groups decided to  
ue for some weeks more.

LIU EN-LAN.

anking, China.

## opeful Outlook uenos Aires

D. Montgomery writes from Buenos  
e "We are indeed glad to have  
Ruth Fish here and she is quickly  
ng back into the work. Classes  
already started in the Training  
l and their enrollment is the best  
have ever had.

The Seminary classes will begin on  
y, March 14. There are three new  
nts this year, two of them taking  
sial course. One other young man



## After the Convention the opportunity of a lifetime to see BANFF and Lake Louise

People flock here from Europe, Asia, South America, everywhere, to see these scenic gems. You can see them on your way home from the Seattle Convention—without one cent extra fare. What an opportunity!

Lake Louise is one of the seven beauty spots of the world. Banff is considered the most magnificent resort hotel in the Americas. And the Canadian Rockies—"Fifty Switzerlands in one!" Stop off for some of the greatest days of your life. Golf on a course rimmed with sky-high peaks. Swimming in a warm sulphur pool on the hotel terrace. Fishing, riding, climbing the old Indian trails. Something doing every minute if you can tear yourself away from the hotel's magnificent views.

Why not enjoy real mountaineering life at one of our popular Bungalow Camps tucked away in spectacular nooks of the Rockies. Modern Swiss chalets, cozy log cabins, a friendly hostess to see that everybody has a good time, the best of food and modern conveniences—for only \$5.50 a day, \$35 a week.

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who is finishing his work in Colegio Americano is living in the Seminary, so there are nine in the home. I will have three classes this year—Sociology, Literature of the Old Testament, and Old Testament History.”

### Where Teaching Has Counted

In the women's evangelistic work last year the Bible women in Bilaspur town itself reached over 200 homes and sold over 400 books, Bible portions, tracts and other good books. Besides this, one Bible woman has worked among the patients in the hospital thus reaching many people, and four villages have had consecutive teaching where Bible women have worked.

Since beginning in the evangelistic work three weeks ago I have visited in 100 non-Christian homes and about thirty-five Christian homes, besides seeing many who come and go at the hospital. The people are very friendly and of many of them I can truly say, “You are almost Christian.” The teaching of the years has indeed counted and has counted for much.

ETHEL SHREVE.

*Bilaspur, India.*

### Happy in the New Building

Our enrollment at present in Colegio Internacional is 135—kindergarten twelve, primary ninety-seven, secondary twenty-six. It is interesting to note that while we have only eleven enrolled in the first year secondary, there are fifteen in the second year, six girls and nine boys. In the dormitories there are twenty-three boys and six girls, with at best three other boys certain to come, and three others who have requested places. Also there are eight boys and five girls as half boarders.

We were very happy to finally get the roof of the main part of the Allen-Stone building covered with the rubber roofing. We were able to get the painters at work two weeks before the opening of school. The whole upstairs had to be done over and the stairway and front entrance finished up. We were also successful in finally getting the

terrazza slabs on the stairs and the floors laid on the two landings.

ROBERT LEMMON.

*Asuncion, Paraguay.*

### At South Gate

Since moving our church services into the Chapel on the west side of the street, the attendance at the church services has increased. There have been more than sixty members taking the communion each Sunday and more than forty students in attendance at the service. There are ten classes now meeting each Sunday in the department of religious education.

We have about seventy young people engaged in teaching and helping with the children's Sunday school work. We have two Sunday schools meeting each Sunday afternoon, with about 260 children attending. Outside of the young people who are members of our South Gate Church a goodly number of the seventy young people helping are students in our boys' and girls' Junior Middle schools. We have recently given little cloth badges to the children, using different colors to distinguish to which class they belong. They like these badges very much. We have now started an evening school for these children, meeting each Tuesday and Friday afternoon from five to six at the church. We teach Good Citizenship, Chinese, Handwork, Moral and Bible Stories, Games and Singing. We have more than one hundred and thirty children enrolled in these classes.

We have the reading room of the Community Church Association open every morning from nine to twelve and every afternoon from two to five. Every Monday, Wednesday and Friday the game room is open from four to six, and on Saturday from one to six.

EDNA W. GISH.

*Nanking, China.*

### A Fruit of Medical Service

A very pleasant recent occurrence that has resulted from the medical service was the coming out of *purdah* of our highest

official's wife. When Mr. and Mrs. Bham were visiting Mahoba, together with Mr. Vissering, we took tea with this and his family. She stood behind curtain (*purdah*) actually trembling, came with me into the drawing room after I agreed that she came as my daughter. Then she poured the tea and parting shook hands with both gentlemen. Again Mr. Vissering and family had with us the day after Christmas and also were guests. She shook hands twice upon coming and upon going. It was genuinely severe trial for her. Spiritual and mental freedom, too, are growing. “Onward to the dawn.”

MARY M. C. LONGDO

*Kulpahar, India.*

### Visiting the Villages

The men's evangelistic department been on a tour of villages in the southern part of the district, preaching, giving Gospel portions and Bibles and showing magic lantern pictures on the life of Christ and on temperance. Twenty-eight villages were visited, nine of them within the native States. In one State the ruler's police tracked the men for miles, thinking they might be spies.

At one mela (fair) book sales were made and next day the men came to a group in a nearby village listened to a young man read from one of the Gospels he had bought the day before.

The women visited twenty villages last month and made calls in 300 homes. We had two baptisms during the month.

*Rath, India.*

J. H. BIERMAN

### Change in Mission Personnel

Miss Ruth Fish has returned from furlough to her work in the Instituto Mo Camacuá 190, Buenos Aires, Argentina. Mr. and Mrs. Holroyd, who have been working for five years in the Colegio Americano, Buenos Aires, have left furlough and will be located at 703 Kings Street, Steubenville, Ohio. Mr. and Mrs. Hugh J. Williams will be working in the Colegio Americano this year, located at Avenida 6100, Buenos Aires.

HUGH J. WILLIAMS



**to Seattle...**  
**ether by**  
**RISTIAN-**  
**ANGELIST**  
**ecial**  
**vention Train**  
**ving St. Louis**  
**lay,**  
**ust 2, 1929.**

**VEN GLORIOUS DAYS**  
**EN ROUTE...**  
g St. Louis, as our guests...  
ado Springs and Pikes Peak...  
unday in Denver in church and  
God's Great Out-Of-Doors...  
l Gorge and the Wonderland of  
olorado—high mountains and  
anyons...

Lake City—Mormonism's Mecca  
—Saltair Beach... the Great Or-  
an Recital...

and, City of Roses, Council  
rest... the World Famous Colum-  
bia Highway Drive...

view—The Industrial City that  
deals Built—Guests of Mr. R. A.  
ng...

ing at Seattle for First Con-  
vention Session

**ocation Tour of Travelled**  
**Delights**

**eat Convention Week in**  
**the Heights...**

**ar of a Lifetime—and not**  
**maybe!"**

**dy Responses from 20**  
**ates...**

**r Tourist Ticket Rates apply...**  
**al Routes returning... Minimum**  
**e, with maximum sight-seeing**  
**es... A glorious company of**  
**nded Church folk planning for**  
**of the brotherhood... going**  
**ne Convention Together—**

**remember—anyone can earn**  
**round trip ticket, from any-**  
**where—any Church can send**  
**a pastor or pastor's wife—**  
**pay any part of the ex-**  
**ense.**

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**Service Institution for Building**  
**the Brotherhood**

**Rebuilding in Porto Rico**  
**T**HE first of the reconstructed chap-  
els was dedicated on January 27,  
1929. Work was opened in the Barrio  
of Rio Arriba Saliente. (The outward  
flowing upper river) in the fall of 1923,  
but until the month of May, 1928, all  
the services had to be held in a private  
home except two evangelistic campaigns  
for which the large tent belonging to  
the mission was pitched in the commu-  
nity.

When finally the congregation of  
about twenty members were told that  
funds were available for a small chapel  
and the work was begun, there was great  
joy. When the chapel was complete and  
the time for dedication came, ten more  
believers were baptized and the whole  
work took on new life. But only four  
months later, the 13th of September, the  
whole island was swept by a terrible  
cyclone and the little chapel was en-  
tirely destroyed except the concrete  
flooring. The congregation, many of  
whom lost their own homes and clothing,  
was sad and hopeless.

The Mission realized that more substan-  
tial buildings should be planned, and al-  
though we were facing the problem of  
reconstructing and repairing every one of  
our thirty buildings, we went on confi-  
dent in the response which would come  
for help in the restoration.

The pastor of the Manati church,  
Juan G. Rivera, took charge of the Up-  
per River work October 1. He secured  
a tent from the Red Cross which he  
pitched over the floor, and services were  
resumed. Soon V. C. Carpenter and his  
building committee had plans made for  
the new building and there was great  
joy on January 27, when we met for  
the rededication of the building and also  
for a rededication of the lives which had  
been preserved from the devastation of  
the cyclone.

The building is a neat chapel, stand-  
ing on a beautiful knoll far enough from  
the road to avoid the passing traffic,  
and in its clean white paint and green  
trimmings is very attractive to all who  
pass along the road between Manati and  
Ciales.


The Sunday afternoon Bible school has  
reached an attendance of seventy-five.  
This is followed by the communion ser-  
vice and on Thursday evening a preach-  
ing service is held.

There is now a class of ten who have  
made profession of faith and are be-  
ing further taught preparatory for bap-  
tism.

The pastor is being assisted in this  
work by members of the Manati Church.

### Children Join Church

Nineteen children from the Christian  
Orphans' Home, St. Louis, made the  
good confession at the Easter services.



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MILWAUKEE  
ST. PAUL  
AND PACIFIC**

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**SEATTLE**  
**CONVENTION**  
**via the**  
**Electrified Line**

Plan now to go to the inter-  
national convention of the  
Churches of Christ (Disciples)  
at Seattle, August 8-14, via  
The Milwaukee Road—the  
electrified line.

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## Glimpses of the Religious World

(Continued from page 42.)

By a vote of 243 to 86, the House of Representatives has passed a joint resolution, already passed by the Senate, providing for the purchase of a site costing \$200,000 by the government to be used for a memorial building "as a tribute to the Negro's contribution to the achievements of America." A sum of \$600,000 to erect the structure is to be raised by popular subscription.

Closely following the appeal of President Hoover that all citizens respect all laws of the country, J. A. Hartford, of New York, president of the Atlantic and Pacific Tea Company, has announced that the sale of malt will be banned at A. and P. stores as soon as supplies on hand are exhausted. The announcement will affect the 17,000 stores of the A.-P. chain, throughout the country.

Hartford's action follows the order of S. S. Kresge that the 5 and 10-cent stores bearing his name shall not handle "home brew" supplies, including caps, cappers and beer-making utensils.

A plan of campaign to make Mexico dry without resort to repressive measures was outlined last month by President Portes Gil.

A statement addressed to Federal and State officials, labor leaders, educators and others throughout the republic calls on them to aid in an educational drive to create an effective sentiment in Mexico against alcoholic drinks. His plan is to impress the public with the evils of drink and to provide counter-entertainments to aid in making alcoholic stimulation not only unnecessary but undesirable. The statement makes a special appeal to women, as the chief sufferers from the evils of drink, to aid in the campaign.

## From Across the Border

On invitation of Dr. William A. Ross, F. J. Huegel recently spent a week at the Union Seminary in Mexico City, during which time two conferences a day were held.

At a recent service held in the penitentiary in San Luis Potosi there were seventeen confessions of faith.

Gospels and a tract have been sent out to about two-thirds of the Federal Rural Teachers of San Luis Potosi. It is the plan to send to all. Replies of appreciation are beginning to come in.

The social service committee at San Luis Potosi reported at the March station meeting that 100 new books had been placed in the library since the last report. The library has been moved into larger quarters, new stacks built for the books, and chairs and tables added. The third year literature class asked to use the library for its class period each morning at 8:15. In this way they are able to consult reference books otherwise not available. New readers are coming to the library daily.

The educational committee of Colegio Ingles, San Luis Potosi, reported on March 18, that up to that date it had matriculated thirty-seven in the kindergarten, 210 in primary department and twenty-six in the preparatory, including three who come for English. The mothers' club plans to help some of the

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poorer children of the school and prepare during the year for a Christmas fiesta.



# Receipts for Ten Months Ending April 30, 1929

United Christian Missionary Society				
	General Fund	Increase	Special Funds	Increase
	\$275,247.58	\$ 8,451.46	\$31,907.68	\$18,104.49
Schools	263,192.65	17,116.88	8,213.44	6,880.63
Endeavor Societies	6,995.90	1,309.51*	32.08	208.90*
ary Organizations	395,704.37	1,599.79*	5,590.76	1,543.09*
als	37,777.03	8,352.25	35,272.59	7,954.46*
	10,956.43	12,486.31*	8,202.00	4,492.00
(U. C. M. S.)	60,314.69	9,029.01	1,963.71	1,052.21
(Old Societies)	37,977.03	6,142.49*		
from Old Societies	35,328.95	6,483.13*	26,070.72	53,884.84*
Missionary Institu-				
s	64,293.22	7,506.50*		
ent Institutions	66,885.99		5,844.82	2,016.70
Field Receipts	199,119.59	7,905.48		
ss			106,908.87	40,110.50*
Call Subscriptions				
Advertising	46,795.87	2,530.86*		
Builders	3,635.19	516.81*		
re	33,775.34	2,975.39		
neous	26,597.10	8,631.25*	13,006.10	9,606.20*
	\$1,564,596.93	\$8,833.11	\$243,012.77	\$80,761.96*
Board of Education				
	\$ 71,780.94	3,281.34		
als	1,650.00	1,600.00		
ent Crusades	4,714.03	2,669.93*		
	\$78,144.97	\$2,211.41		

## The Missionary Register

### Missionaries Arriving on Furlough

and Mrs. C. G. Elsam, Jamaica, April 11, 1929. Present address, 301 North 1st Street, Maywood, Illinois.  
Mary M. C. Longdon, India, June, 1929. Address, c/o Miss Ida M. Irvin, Big Run, Pennsylvania.

### Missionaries Going to Field

and Mrs. W. H. Fonger, Philippine Islands, President Jackson, June 7, 1929, San Francisco.  
and Mrs. Harold Fey, Philippine Islands, President Jackson, June 7, 1929, San Francisco.

### Birth

rian Joyce, to Mr. and Mrs. H. M. Reynolds, India, January 29, 1929.

## Directory of Benevolent Institutions of the United Christian Missionary Society

### Homes for Children

aving Institute, 42nd & Jackson, Omaha, Nebraska.  
n Orphans' Home, 2951 N. Euclid Ave., St. Louis, Missouri.  
nd Christian Home, 11401 Lorain Avenue, Cleveland, Ohio.  
o Christian Home, 29th Street & Tennyson Avenue, Denver, Colorado.  
Fowler Home for Children, 200 Fulton Street, Dallas, Texas.  
n Christian Home, 176 Cleburne Avenue, Atlanta, Georgia.

### Homes for Aged

ia Christian Home (Massie), R. F. D. No. 2, Box 941, San Gabriel, California.  
n Old People's Home, 873 Grove Street, Jacksonville, Illinois.  
E. Flinn Home, 615 West 12th Street, Marion, Indiana.  
Christian Home, Murray Hill, Jacksonville, Florida.  
estern Christian Home, Walla Walla, Washington.  
Harwood Hall, Junius Heights, Dallas, Texas.

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# The Last Page

**A**UNT HET of the Los Angeles *Times* says: "I guess I'll give eight dollars to missions this year. Last year I cut down on my givin' an' had rheumatism all spring an' two of my settin' hens busted up."

Arthur G. Staples, the veteran editor of the *Lewiston (Maine) Evening Journal*, tells in his book, *The Passing Age*, of the following letter from "a correspondent who seems to have taken some offense at our opinion on the duty of good people to obey the law."

"To the Editor:—You seem to take a good deal of delight in telling other people how to live and perhaps that is your business, but it seems to me that you exceed your duty when you arrogate to yourself the right to inform all of those who may happen to enjoy an occasional drink of 'Scotch' on occasions.

"I have been presented with a fine bottle of Scotch whisky for Christmas and it is before me as I sit at my typewriter and indite this letter to you. It bears the label of Sandy MacDonald—a good, fair, well-bodied liquor which I am assured was bought before the war and has been in my friend's cellar since. What right has any form of Law to make me a criminal if I partake of this gift as it was intended that I do by the giver?

"I have just tasted of this bottle of liquor, I will confide to you, and I cannot see where or how I am invading the rights of any other person on earth. I find it excellent. It warms my stomach; it inspires my thought. I cannot feel, Mr. Editor, that I have wronged the community or added to the lawlessness of the general society in so doing. It makes me tired to be classed as a criminal for any such occasion, and I notify you that before long there will be a revolt against the sort of stuff you are writing.

"Just to show my independence of such truck as you are writing, I have taken another drink of the aforesaid most jubilant Sandy MacDonald, and I will say to you that it is about as smoothe a drink as a Criminal ever put into his system. The second drink, which I shall soon follow by a third, makes me more certain that those who feel their systems require stimulant, should band together; organize, and start a campaign to floor this Vestdale business if it can be done.

"Now, Mr. Editor, I am no bum and you can't make me a bum. I like a little drink now and then and I have taken a third or maybe it is a fourth and I am more than ever convinced that any man that doesn't is a big idiot. You say that this evasion of the law is producing a stage of affairs in our Grear nand Glorious Country. You are wrong. This country is jess as good as it ever was and was a great deal better country and I will leabe it to you f iit wasn't, when we had free rum.

"I want to say to you that this Scetich



—Copyright N. E. A. Service.

'Move over, you're hiding the car'

is all right. A lot of it wouldn't do us harm. When we ened stimulaney we need it. My grandafyer was brougr up on rum. They had it in the house all the time. They dranij it freely and even the minstew drank it when he came to our housa. It's a pretty kinf of a cointry when a garndson is better than his gundfah. I can drink this sort of Seuteg all day and not be no worse a citoxen than I was befote. I could drink this whole quaet audd neger quiber an etelash.

"But whay I kneat o f yiu is to remund yiu oner agaiaim abd agnain thqt you arw dead wronh ib comfengeng evert bony whu drinls as a bouhm. We ain't criuals.

"I will sat inxlosihg , thqt i wisg yiu a 2meR2T Chrihywax" an [J]haooy Ner Yrare"

"Rexcevtfillu Yioytdx O8Bd¼t SwrvÆT.

"Willie B. Fuller."

Man (to small boy eating apple): "Look out for worms, little boy."

Boy: "When I eat an apple the worms must look out for themselves."

## Recompense

Who never wept knows laughter but a jest,

Who never failed, no victory has sought,  
Who never suffered never lived his best,  
Who never doubted, never really thought;  
Who never feared real courage has not shown,

Who never faltered, lacks a real intent,  
Whose soul was never troubled, has not known

The sweetness and the peace of real content.

Mrs. Don McGavran sends us this from Harda, India:

The class in English composition is giving a goodly share of my time. Funny sentences come out quite often from the boys' essays, just as such mistakes occur often in my Hindi. The "howler" is this. Having learned the new and nice sounding word "pl" meant "to preserve," an eager boy, desirous of improving his vocabulary, wrote, "Being in great danger we pray that God might pickle us."

An old Scotchman deemed it his duty to administer some sound advice to youth placed under his charge.

"Keep your temper, Dougal. Don't quarrel wi' an angry person, especially a woman. Mind ye, a soft answer turns away wrath, but a hard answer makes it madder than anything else could say."

## Bolenge

By Percy D. Snipes

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By precept, word and deed;  
Giving counsel, learning things  
Helping those in need.

Digging clay and pressing bricks  
Sawing lumber too;  
Building houses, boats and such  
That is what we do.

Clearing forests, building roads  
Planting orchard trees;  
Keeping records, books, accounts  
Paying mission fees.

Tilling soil and growing things  
Rich in food content;  
Sewing clothes, repairing shoes  
Thus the time is spent.

MacGuire: "I didn't see you in last Sunday."

Hayes: "I know you didn't. I was taking up the collection."—*The Atlantic*

Employer: "How long would you stay with me if I could not pay you?"

Engineer: "As long as you'd keep me if I couldn't run the power plant."—*Cross*.

Remember the teakettle—though it's neck in hot water, it continues to